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Memorial Trust History (1991-2020)

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This report summarizes highlights in the history of the John E. Fetzer Memorial Trust (Trust). It was derived from the approved minutes of Memorial Trust board meetings and has been presented in chronological order. Key documents have been attached. The most vital sections include donor intent (p1), extension (p23), financial contribution (p41) and postscript (p42).

Introduction

When John E. Fetzer passed away on February 20, 1991, his Revocable Trust earmarked five million dollars be given to the Fetzer Institute for the preservation and operation of the Rhea House, that the Inner Light Ministries Trust be created, incorporated and endowed with five million dollars, and that the John E. Fetzer Memorial Trust be created, incorporated and endowed with the residual of his estate. At Fetzer's death, the amount in the Memorial Trust totaled approx. \$32.7 million. Both Trusts were established by their respective Trust documents for a period of 20 years, and with the same slate of Trustees as set forth in the Trust documents: Robert Lehman (chairman), Bruce Fetzer, Michael Gergely, Louis Leeburg, and Thomas Beaver. The Fetzer Institute was designated as the beneficiary of the Memorial Trust. The beneficiary of the ILM Trust was Inner Light Ministries, (whose president was Jim Gordon, who had been John Fetzer's spiritual advisor since late 1981) with the proviso that if the Trustees judged ILM to be 'failing' to fulfill its spiritual mission then the ILM Trust beneficiary could be switched to the Fetzer Institute. Also, in the Memorial Trust was John Fetzer's Tucson Ranch (with 1991 value of approx. \$2 million), whose beneficiary could be, at the Trustees' discretion, either the Fetzer Institute or ILM.

I. John Fetzer's Original Donor intent for the Trust

In his Revocable Trust Agreement, John Fetzer had reformed the governance of the Memorial Trust, shifting from a single Trustee to the member-specific five-person Memorial Trust board with a twenty-year term. Fetzer's broad reason for doing this was to increase his sense of confidence that his general wishes, his donor intent, for the Fetzer Institute would be carried out—that the spiritual legacy which John envisioned for the Institute would be honored. This move, to the creation of a second board of trustees—besides the Trustees of the Fetzer Foundation/Institute—was done in large part because at the Institute in 1989-90, Foundation/Institute leadership was in flux,

with a new President and a fairly ‘new board’ of seven members. The Foundation/Institute had elected a largely new six-member Board of Trustees in 1987, at which time John and his ‘new Board’ also selected a President to succeed John, Glen Olds. John Fetzer remained Chairman. Olds only served for two years before being fired and replaced by Rob Lehman in 1990. And even of that 1987 board, only four members remained in 1990: John Fetzer, third-year Trustees Janis Claflin and Robert Jahn, and long-time Trustee Judith Skutch-Whitson. Three other new Institute Trustees were added in 1989: Bruce Fetzer and Jeremy Waletzky, as well as Rob Lehman who was also newly hired as President. Thus in 1990, five of the seven board members had served for three years or less, and three were brand new. Of the seven, only two, Judy Skutch-Whitson and Bruce Fetzer, had known John personally, and just one other, Janis Claflin, had worked with John (for approximately three years). And so, to repeat, in this 1989-90 period the Fetzer Institute board and senior management were in a state of flux. And John also knew that his life was drawing to an end, due to congestive heart failure and pneumonia.

Therefore, for the Memorial Trust, John selected a different kind of Trustee. Current (2015) Institute President Bob Boisture put it this way at February 2013 at the joint Board Retreat in Sausalito, California, “[John Fetzer] comprised the Trust Board of people that had been very close to him personally ...” In 1992 Boisture, then counsel for the law firm Caplin & Drysdale, wrote a memo on the Trust to both the Institute and Trust boards that stated in part, “The structure that he (John Fetzer) conceived illustrates his desire that five of his closest associates, whom he named as co-Trustees (of the Memorial Trust), have significant roles in helping to shape and guide the Institute.” And at February 2013 joint retreat Boisture said, “It struck me as a pretty ingenious way to address the perennial problem of how do you ensure that the Foundation you’re endowing stays aligned with your intent ... [he] comprised the Institute Board predominantly of people who he selected based on their professional expertise, and comprised the Trust Board of people that had been very close to him personally and then gave the Trust Board fairly limited authority.”

The Memorial Trust membership was laid out by John in the 1990 Revocable Trust Agreement (and referred to as “the Trustee”), as follows:

----- Michael Gergely (JD), who had been a member of John’s “Monday Night Group” from 1981-85 (an informal spiritual support group for John; the actual title John had bestowed on it at the time was, “The Advisory Core Council;” [\[see Appendix \(1\): Tom Beaver’s October 11, 2011 memo, Report to the Memorial Trust: The Monday Night Group\]](#) and who also had been John’s personal attorney since 1980; it was Mike that John had written his revised his revocable trust in 1990 to provide for this five-member Memorial Trust. Mike was named Legal Counsel in that document, and the Memorial Trustees also elected Mike as Secretary of the Trust in 1991, and he has held that position since.

----- Bruce Fetzer, John Fetzer’s great nephew, who had moved to Kalamazoo in 1981 at John’s request, who had a BS ChE (chemical engineering) then earned his MBA from Western Michigan University in Kalamazoo, and who initially worked as an intern in John’s television and radio company, Fetzer Broadcasting. Bruce joined the so-called

Monday Night Group in 1982, and was personally mentored by John in an intensive eight year program of studying and experiencing the spiritual philosophies and practices that John was immersed in at the time, including Silva Mind Control, A Course in Miracles, out of body travel, the receiving of channeled messages from spiritual beings through Jim Gordon, and the becoming a minister in MSIA (an organization called "Movement of Spiritual Inner Awareness," which taught the surat shabd yoga meditation practice that John was dedicated to for the final six years of his life). The Memorial Trustees elected Bruce as Executive Vice President of the Trust; in 2010 he was elected President and CEO of the Trust.

----- Thomas Beaver, who moved into the John Fetzer household in 1986 as John's personal assistant and, in an informal sense, meditation coach. Tom, who had a BSE (engineering) and an MA (education), had been dedicated since 1973 to the surat shabd practice that John had just begun before Tom moved in, and Tom had had a deep life-long avocation regarding most of the same metaphysical subjects that John had pursued in his life (John had been an active Mason (both Scottish and York Rites) for 35 years whereas Tom had been a Rosicrucian (AMORC) for 15 years; both had studied Theosophy; both had formerly practiced Transcendental Meditation; both had studied non-dualistic philosophy {John with A Course in Miracles, Tom with Christian Science}; both had made it a habit of befriending psychics, including close friendships with Jim Gordon; both were pursuing the meditation practice of surat shabd yoga). As a bonus, Tom had been a lifelong diehard Detroit Tigers baseball fan.

----- Louis Leeburg, (BA accounting) who had been hired as the Vice President of Finance at the Fetzer Institute in 1988. He and John quickly struck up a unique personal friendship—John would go out to the brand new Fetzer Institute Administration building most week-day afternoons from 1987 through mid-1989, and soon after Leeburg was hired, those afternoons would usually ended with long 'bull sessions' in John's office with Lou. The Memorial Trustees elected Lou as Treasurer of the Trust.

----- Robert Lehman (JD), who had been hired by John as Institute President in 1989, and who for the next year-plus had had just a few personal meetings with John to give to Rob as much of a crash-course as John could provide in the spiritual underpinnings of his mission. And upon John's passing he provided Rob with an additional support system, his fellow Memorial Trustees. Rob was selected as Chairman of the Trust.

At a joint Institute Trustee/Memorial Trustee retreat at Stillheart in Redwood City Calif., on Feb 4 2013, Mike Gergely spoke on the 1990 formation of the Memorial Trust in an interview, saying, "I was an estate attorney and I prepared his Revocable Trust. And he said, 'We're going to establish the John E. Fetzer Memorial Trust.' And he dictated, and we worked together and prepared the John E. Fetzer Memorial Trust. And it was established to provide assistance to the Institute... and he appointed the five of us as permanent trustees for the first twenty years, and myself as attorney. And it was then extended for an additional ten years with the cooperation and togetherness with respect to the Institute Trustees and the Memorial Trustees. And it was established so that John's vision with the Institute would be maintained, and his spiritual legacy, and the things that he really felt so strongly about."

The Trust's Purpose and Duties

John Fetzer's 1990 Revocable Trust document was both specific and broad regarding the duties and responsibilities of the future Memorial Trust. Specifically, the sole beneficiary of the Trust was set: The John E. Fetzer Institute. As was the term of the Trust—twenty years—and the identity of each of the five Trustees. But beyond that it was rather non-specific regarding the purpose and duties of the Trust, saying:

- "The Trustee shall be empowered to transfer and convey such funds from said account and at such times to The John E. Fetzer Institute or its successor as Trustee deems appropriate in his sole and absolute discretion."
 - "The 'John E. Fetzer Memorial Trust Fund' account shall continue for a period of up to twenty years from and after the death of John E. Fetzer. The Trustee shall have the sole and absolute discretion to determine when during said twenty years the purposes of said account have been served and to dissolve said account. The account shall be dissolved by the Trustee conveying all funds and property, all principal and net accumulation ... to The John E. Fetzer Institute or its successor."
 - "The Trustee shall be empowered to exercise all the Trustee powers and rights set forth in this document so as to conduct and manage said account ..."
 - "The expenditure of funds and management to carry out the purposes of the 'John E. Fetzer Memorial Trust Fund' shall be in the sole and absolute discretion of the Trustee."
- [see Appendix (2): the complete original Articles of Incorporation of the Memorial And Inner Light Ministries Trusts]

Trust Chairman Rob Lehman, in a July 2nd, 1992 memo entitled "Of Fetzer Memorial and ILM Trusts" [see Appendix (3): Ap-03 MT Retreat Planning- 1992 RL-Fetzer Memorial/ILM Trust Purposes] stated what became the Trust's own accepted view of John Fetzer's intent regarding the Trust—as being of key importance spiritually to the ongoing mission of the Fetzer Institute. Lehman stated: "The trust would carry out its purposes through its trustees. John told me that the great spiritual insights of his later life had arisen from what he referred to as the "Monday Night Group." This group met during the ... '80's to study the Course in Miracles and to discuss esoteric spirituality. It was this group that gave birth to the idea for the Institute and ILM. He wanted to create a similar group as trustees of the Trust. The trustees would, in a way, institutionalize this spiritual dialogue for the purpose of envisioning freedom of spirit. The trustees would have some overlapping membership with the Institute and ILM, and thereby be links to both organizations. *They would be, in a phrase, silent carriers of the spirit.*"

Several more statements on its Purpose were written by the Memorial Trust in 1999- 2003 period, which was an important transition period for the Fetzer Institute. These statements (two in 1999, one in 2002, and another in 2003) as will be noted later in this report.

In October 2008, when discussions were going on regarding possibly extending the term of the Trust past its original twenty years, Rob Lehman wrote a memo entitled, "Memorial Trust: Settled Agreement Option" [see Appendix (4): the full RL memo, 10-3-08 RL Re Original v Reformed Trust copy (incl. purpose)] in which he stated that the purpose of the Trust for its seventeen years to that point had been, "to support and ensure, through difficult times, the long-term vision of the Fetzer Institute;" and then

Lehman went on to state simply and clearly that the Trust's "program" to that point had been:

1. To keep the memory and vision of John Fetzer alive in the world and work of the Fetzer Institute.
2. To explore the spiritual philosophy of John Fetzer and his vision of the Age of Freedom of Spirit.
3. To provide a complementary culture for the exploration pioneering research in esoteric and scientific subjects that are not ready for mainstream oriented culture of the Institute.
4. To provide a vehicle for the Fetzer Institute to make grants that would be technically or financially disadvantageous for the Institute to make directly.

At Stillheart in Redwood City Calif., on Feb 4 2013, Lou Leeburg spoke of the Trust's early sense of its purpose, saying, "I think from the Trust standpoint—and this is something we defined relatively early on—it was, how do you honor the legacy and how do you keep the legacy alive? And so in the early days it was really even starting with trying to make sure we preserve the artifacts of Mr. Fetzer's speeches, of his collection of photos and the archiving of a voluminous amount of material, which is done and done primarily at the Institute. ... Then ... this idea of these videos that I came up with ... what do people have, the future generations, to really turn to that gives them kind of first-hand knowledge of the founder, and also, really, of the institution itself as it developed post the founder's death. So I think, that's ... the key, the core kind of meaning for the trust. And I think also ... [there was the] 'whole science' in the Fetzer-Franklin Fund that we developed. [And] we found that being independent of the Institute actually allowed the Fetzer-Franklin [science fund] to get into matters that might be difficult in a larger institution like the Institute to do."

II. 1991-92 - The Memorial Trust and the Fetzer Institute Board

John Fetzer did not forewarn his Fetzer Institute Trustees that upon his death there would be another board of Trustees that would come into existence—The Memorial Trust. And so, at John's passing just a month shy of his 90th birthday in February 1991, the sudden appearance of the Memorial Trust was unexpected. Gergely, Beaver, Fetzer as well as Lehman, knew of its existence some months in advance, but at John's behest they did not leak it. The sole beneficiary of the Memorial Trust funds was of course The Institute. But it was legally at the "sole and absolute discretion" of the Memorial Trustees as to how to distribute those funds to the Institute during the twenty years of its expected (at that time) existence, as was "the expenditure of funds and management to carry out the purposes of the 'John E. Fetzer Memorial Trust Fund'." So the sudden appearance of the Memorial Trust raised questions in the minds of the Institute Trustees.

Jeremy Waletzky, an Institute Trustee at the time (and a Memorial Trust Trustee since 2010), expressed his reaction to the sudden appearance of the Trust thusly in a joint board discussion of the matter in February 2014 in Sausalito California: "From my perspective, from the Institute, I really wasn't sure why the Trust was created. It was sort of last minute, and frankly I thought well, here we are ... paying the trustees of the

Trust; and we could just do away with the Trust. We really had some jousting back and forth. And one of the things ... Rob, was your wisdom of sort of navigating between both sides [as President of both the Institute and Chairman of the Trust, and later Chairman of both Boards]." Jeremy went on to add, however, "I came over time to see that the Trust had two important functions. One was the legacy ... I think it just became developed it as the Trust board developed it; so I really commend it. And the other was the finance ... that Bruce and Lou brought were, one, not only saving the assets, but two, growing them, and also helping the Institute ... by virtue of being decision makers with the finances of the Trust, relating to outside groups as decision makers and not as advisors ... From my perspective [in 2014, looking back] the freedom of spirit is that we didn't know where things were going and they all have worked out splendidly..."

Former Institute Trustee Janis Claflin, who served as an Institute Trustee from 1987 through November 2014, said in a July 2014 interview, "I think that the announcement that the Trust had been established was new information, sometimes shocking information, to the [Institute] Trustees and some of the staff that were already hard at work in the Institute. I think there was a lot of confusion and, really, inquiry about who are they, what are they really up to, why are they ...? Are they the watchdogs of what we're doing—[and] not knowing what they were doing other than sort of being the watchdog. And [we] didn't understand the legacy work yet as it hadn't really evolved to the degree that it did later. I think that there was a lot of not knowing what the Trust was about and, therefore, it's hard to value what you don't know about." Janis went on to add, "However, I think we've grown way past that now ..."

At Stillheart in Redwood City California, on Feb 4 2013, Tom Beaver spoke on this as well in an interview, saying, "I think the struggle with the Memorial Trust, in the first few years, was with the Institute board members, who, from where they were sitting, really didn't see why we were there. And I would have felt the same way had I been them. They didn't expect a different set of trustees to appear. John hadn't told [them] that this was going to be the case. It was a surprise. And I would say [on the other hand, that] the Memorial Trust always had a sense of what [we] were there for: the Memorial Trust mission is to promote the legacy, to preserve the legacy. Well, to the Institute Trustees, it would naturally feel like that was *their* role. And at the time, they all knew John too. It wasn't that they didn't know John. Those Trustees at the time of his death all knew him, some of them just about as well as we did. Maybe the people on the Memorial Trust knew him more personally - that was probably the difference. And so, there was a lot of difficult give and take with the two boards for some years."

At Stillheart on Feb 4 2013, Rob Lehman spoke of this in an interview, saying, "The good news was that we had a wonderful board, both the Memorial Trust and the Institute, of people that were totally devoted and dedicated, who all wanted to be involved. The bad news was we really didn't have a system. We didn't have an organizational model that would allow people to be involved in a creative way. And so, working through over the next couple of years with a lot of meetings, a lot of dialogues, we began to understand a form of organization that could carry this. And the interesting thing is that the organizational form, which we ended up calling "deep engagement," went back to what John Fetzer was talking about at the very beginning. He had this

wonderful phrase called “a community of freedom.” ... we came back, after a lot of anxiety and struggle to this idea—let's not worry about what the particulars of the mission are, let's think about the community first. Let's think about our relationships first. Let's think about what it means to be living in freedom and courage with each other, and trust that out of that community environment will arise the right thing to do."

The Institute hired a law firm, Arnold and Porter, to write a report on its options regarding the Trust. The Trust hired as representation Farhat Story and Kraus, and Joslyn, Keidal, Wallace and Carney. At this point, in order to bring in a third, outside, point of view to the matter, Mike Gergely (Memorial Trustee and Attorney) and Jeremy Waletsky (Institute Board Chairman) decided to seek a neutral legal position, and for this purpose Bob Boisture, of the law firm Caplin and Drysdale, was hired by the Institute. Boisture produced a memo which contains the statement later quoted in Bruce Fetzer's November 24 2003 Board Governance memo [[see Appendix \(5\): BF 2003 – Trust Governance](#)], “The wisdom of John E. Fetzer in permanently selecting five trustees for a period of twenty years has been described by Bob Boisture, counsel for Caplin & Drysdale, as follows: ‘The structure that he (John) conceived illustrates his desire that five of his closest associates, whom he named as co-Trustees, have significant roles in helping to shape and guide the Institute’.” With the issuance of the Boisture memo, the possibility of a legal dispute between the Trust and the Institute came to an end.

Shortly thereafter, in the fall of 1992, at an Institute Board meeting on Captiva Island in Florida, the Trust and the Institute Boards came to an understanding that was documented in what became known as the “Constitution of Collaboration” (add to Appendix X). Passed by both the Trustees of the Institute and of the Memorial Trust on 12-9-92, its Preamble borrowed much of its philosophy from A Course in Miracles, with key provisions as follows:

- Each board of trustees affirms the right of the other to exist and to define its legitimate purposes within the scope of its charter.
- Each board of trustees will conduct its activities in an open manner and will invite each other to attend (non-executive session) meetings and to distribute the minutes of meetings to each other.
- The boards of trustees will meet jointly at least once a year in dialogue about the current and long-term plans of the Institute, and how the Trust fits within those plans.
- The trustees of the Trust expressly state their commitment to the following: that the Institute is the sole beneficiary of the Trust, except as specifically provided in the Revocable Trust; that the Trust will not engage directly with others in program activities without the consent of the Institute.

[[see Appendix \(6\): 1992 Constitution for Collaboration](#)].

Miscellaneous Financial and Legal Matters in 1991-92

The Memorial Trust adopted its Articles of Incorporation on August 28, 1991.

The original value of the Memorial Trust was \$32.7 mil. The ‘remainder of the estate’ at the time of John Fetzer’s death went into the Revocable Trust (which became

irrevocable at his death). Most-all of the funds from this Trust moved to the Memorial Trust, but this separate Trust stayed open for seven years for tax reasons; then its remaining assets were transferred into the Memorial Trust as well.

The Tucson Arizona Fetzer Ranch was sold on 12-14-92 (with closing on 8-6-93) for \$2.7 million, with the proceeds going into a separate account of the Memorial Trust—because, from John Fetzer's Last Will, its proceeds might have gone to Inner Light Ministries as well as to the Institute (ILM relinquished any claim to these monies upon the 2003 payout of the complete ILM Trust to Inner Light Ministries).

Financial data for the 1991-92 period

Lou Leeburg and Bruce Fetzer paired up in 1991 to supervising the investing of the Memorial Trust liquid assets. At the time Lou was also Institute VP of Finance. The Memorial Trust's investment portfolio was \$32.7 million in 1991. The assets originally included John Fetzer's Tucson Ranch and investment real estate property partnerships in Florida, Toronto and New York City—The Trust's interest in each of these were also supervised by Lou and Bruce.

III. 1993-99 - The First Decade of the Trust: The Lehman era as Institute President

Rob Lehman served as President of the Institute until 1998 (and as a Trustee of the Institute) as well as Chairman of the Memorial Trust through the 90s. Bruce Fetzer served as Executive Vice President of the Memorial Trust, operating essentially as the "COO," and Bruce was also a Trustee of the Institute. The other three Memorial Trust Trustees—Lou Leeburg, Mike Gergely and Tom Beaver, were not Trustees or employees of the Institute, though Lou had been Institute VP of Finance from 1988-93. Bruce Fetzer had been an Institute employee in various positions from 1983-91 as well.

The Memorial Trust and The Institute Board in the First Decade (1993-99)

During the 1990's the Memorial Trust generally kept a fairly low profile vis-á-vis the Institute, though "Trust Trustees" attended, by open invitation, the quarterly Institute Board Meeting weeks (the non-executive session portions)—a practice which has continued throughout the Trust's lifetime.

The Institute, as sole beneficiary of the Memorial Trust, received annual donations from the Trust during this period.

Also during this period of time, Memorial Trustees were briefed regularly on Institute affairs by Rob Lehman (as well as by Bruce Fetzer), and the Trust lent the full weight of its support to Rob in his role as Institute President. The Trust also lent its full-hearted support to such highly successful Lehman-led Institute efforts as the Fetzer Fellows program, the building of the Seasons meeting and retreat center using funds that had been originally earmarked in John's Trust Agreement for the "Rhea House," the "Healing and the Mind with Bill Moyers" series, the effort in Mind-Body-Spirit Research, and Dan Goleman's Emotional Literacy work. In the later 1990's the Trust supported the Institute's new impulse of "The Common Work," as well as the Institute Trustees' program direction known as "Bold Commitments" (Transformation and Integral Practice, Leadership, Philanthropy, Whole Science), plus the Institute's efforts in the

creation of The Center for Contemplative Mind in Society (led by Mirabai Bush), and the creation of The Center for Courage and Renewal (led by Parker Palmer).

In 1994, a bioelectromagnetics science lab was set up at Stanford University with Fetzer Fellow Jan Wallczek (who subsequently in 2005 became an advisor to and then Director of the Fetzer Franklin Fund science program and, in 2010, became a Memorial Trustee as well) while being Director of the science program. The Memorial Trust funded the Stanford University lab. This project carried on through 2003.

In 1993 Arthur Zajonc was brought to the Institute as a Scholar in Residence, and the Memorial Trust took an interest in his Consciousness Studies work; he gave several reports to the Trust on the subject from 1993-95.

The Trust supported the Institute's 1998 decision to do joint projects with the Institute of Noetic Sciences (IONS). The Trust participated in meetings with the board of IONS three times from 1999-2001, which included sessions led by ILM President James Gordon and (future Institute Trustee) Angeles Arrien. In 1999 the Trust supported the Institute's decision to make a \$3 million Institute grant to IONS. In 2000 there were two joint meetings of the Memorial Trust, the Institute Trustees, and the Institute of Noetic Science (IONS) Board at the IONS property in Petaluma, Calif. In January 2000, Jim Gordon and Angeles Arrien co-led a vision quest-type experiential process. And in September of that year there was a discussion of possibly bringing together 'visionaries' and/or 'spiritual teachers' as a joint Fetzer/IONS venture (this proposed venture did not become reality). In 2001 Memorial Trustee Lou Leeburg went on the IONS board as well—the IONS management (Institute Trustee-at-the-time Winston Franklin was CEO of IONS) felt Lou could help IONS with its finances, and the Memorial Trust also felt at the time that having a Trustee on the IONS board honored the long connection between "Fetzer Inc." and IONS going all the way back to John Fetzer being one of the very early IONS board members in the early 1970's.

Memorial Trust Programs in the First Decade

In 1994 the Memorial Trust voted to sponsor an Oral History project, a series of interviews with those who knew John Fetzer in a nexus with the Fetzer mission. The project was headed by Prof. Phillip Mason of Wayne State University, a noted oral historian and archivist specializing in the State of Michigan. Over the next eight years Prof. Mason interviewed over 30 persons, several of them multiple times. The interviews were edited, approved by the interviewees (some of the interviews were 'closed' for a period of time at the request of the interviewee), and placed in the Fetzer Institute Archives. In 1999 some video oral histories were added: with Rob Lehman, James Gordon (President of Inner Light Ministries who had been John's spiritual advisor in the 1980's) and [Bruce Fetzer..](#) Carolyn Dailey, John Fetzer's long-time former executive secretary as well as mid-1980's era Fetzer Foundation executive, helped with this project as well. The project was completed in early 2003.

In early 1997 the Memorial Trust voted to fund a 'John Fetzer baseball book'. Former Detroit sports writer and Detroit Tigers Executive Dan Ewald was hired to write the book. Entitled "On a Handshake", it was completed in late 1999.

In 1997 The Memorial Trust, led by Mike Gergely, began a program called,

“Healing and the Law.” The program lasted through 2002. In a July 2014 interview for this history, Bruce Fetzer talked about the program, as follows: “Healing and the Law was modeled upon a vision of lawyers as healers. Maura D. Corrigan, the Chief Justice of the Michigan Supreme Court, noted that 60 percent of all law is family law, and that the legal system is causing dissension with a lot of these family law cases which is being driven in part by the billable hours, where attorneys have the incentive to keep clients at swords point with each other. So the concept of Healing and the Law was for lawyers to act as healers, to go beyond the emerging models of conflict resolution to include purpose, meaning, and being—to include the spiritual inner quality—so that cases would be resolved by coming to a common understanding and not just a resolution of a transaction. That was the purpose of it. In 1998 Dr. Dean Link, who was Dean of the Notre Dame School of Law, was hired to be the director of the program. Mike (Gergely) also got Tom Murray of the World Law Institute involved, which initiated a couple of potential opportunities (including the awarding in 1997 of a Freedom of Spirit Award to Mikhail Gorbachev). One of the major events of the project was the 2002 (Michigan) Center of State Courts meeting at Seasons. That was the first time that the Center of State Courts had ever met in a facility other than their own, and they talked together about trying to find ways of putting this vision into practice. Another Healing and the Law meeting at Seasons was the 2002 Sixth (Michigan) Circuit Court judges meeting, where Judge Maura Corrigan asked the Healing and the Law Center to help resolve an issue in Detroit where half the judges were against the other half; they weren’t talking to each other, they weren’t cooperating. And so The Healing and The Law Center held a retreat for them at Seasons; Janis Claflin (Institute Trustee at the time) facilitated a series of processes where people actually learned about themselves and each other, and they became so closely joined that, at the end of it, they all threw a birthday party for one of the judges. That was a huge success story since it helped restore function to the Sixth Circuit Court. Another effort of the Healing and the Law project was encouraging the Kalamazoo County Drug Treatment Court which developed into a model of alternative dispute resolution and social revitalization. After 2002 the Healing and the Law program was moved from the Trust into the Fetzer Institute, where it continued and evolved for several more years.”

Internal Memorial Trust Programs in the First Decade

The Memorial Trustees brought programs and speakers into their meetings in an attempt to model a “Community of Freedom” and to grow spiritually, both the Trustees personally and as a group. The effort was led by Bruce Fetzer, and these programs included:

- taking a team-building ‘ropes course’ together
- taking several mini-workshops from Inner Light Ministries
- meeting numerous times with Arthur Zajonc and other Anthroposophists in 1994-5.
- listening to a presentation by Parker Palmer, and participating in a weekend workshop by Palmer in 1996.
- listening to a presentation by Marc Barasch and Charles T. Cayce of the Edgar Cayce Foundation in 1996.

Memorial Trust Finances in the 1993-99 Decade

Lou Leeburg and Bruce Fetzer paired up in 1991 to supervise the investing of the Memorial Trust's liquid assets. At the time Lou was also the Fetzer Institute Vice President of Finance. The investment portfolio was \$32.7 million in 1991; by late 2007 it passed the \$100 million mark (which, after dipping during the 2008-12 'great recession' it reached again by 2013). The assets originally included John Fetzer's Tucson Ranch (sold by the Trust in 1993 for \$2.7 mil) and investment real estate property partnerships in Florida, Toronto and New York City (the "Knickerbocker apartment complex," in which the Trust was still a limited partner at the writing of this history in 2015); The Trust's interest in each of these were also supervised by Lou and Bruce.

Late 1990's Transition

In mid-1998 Rob Lehman was diagnosed with cancer. Rob continued on, uninterrupted, as Institute President and Trustee and Memorial Trustee/Chairman, but in 1999 the Institute began a search for a new President. The Trust supported Rob as best as it could through his successful long-term healing process; additionally, at Trust meetings the Trustees heard many reports and updates on the Institute's presidential search process. Towards the end of the process the Trust interviewed each of the four finalists, which included Tom Inui, Tom Beach and Larry Sullivan—the three men who ultimately served as the Institute's next three Presidents. Inui was hired as President in the latter part of 2000. In the meantime, the Fetzer Institute Board also passed a Mission Statement for the Institute: "To serve the transformation of our culture by fostering the integration of the inner life of mind and spirit and the outer life of action."

In 1999 the Memorial Trust (and the ILM Trust) twice issued statements regarding its purpose, as follows: [see [Appendix 7: Ap-03 MT Retreat Planning- 1992 RL-Fetzer Memorial/ILM Trust Purposes, 1999 Trust Purpose Statements](#)].

----- On May 26, 1999, "John E. Fetzer Memorial and ILM Trust Statements of Purpose" were written as:

- (1) To enhance the spirit and purposes of the Institute and ILM as a community of freedom.
- (2) To articulate, share and promote the Fetzer vision. And to work within the Fetzer Community to develop processes, values and capacities that foster the continual renewal and discernment of that vision.
- (3) To design, develop and carry-out all the necessary activities to ensure the fulfillment of these purposes.
- (4) To support each other in our personal and professional development in order to maintain our community of freedom.

----- On September 22, 1999, in a Meeting of the Beneficiaries of the John E. Fetzer Memorial Trust (namely, The Fetzer Institute) and the John E. Fetzer Inner Light Ministries Trust Fund (namely, ILM), a Purpose Statement was adopted: "John Fetzer believed that during the first years of the third millennium there would be a series of critical world events that would usher in the Age of the Archangel Michael [note: the Archangel Michael provided an important metaphysical context for the development of

the Fetzer Foundation/Institute in the early-to-mid 1980's]. His (John's) decisions with regard to the creation of his philanthropic organizations and selection of trustees were made in the context of this overriding esoteric understanding of human history. He specifically established the Fetzer Memorial and ILM Trusts for three reasons:

- (1) To explore, directly, the esoteric purposes of what he described as the Age of the Archangel Michael and Freedom of Spirit;
- (2) To help create a spiritual bridge between the Fetzer Institute and ILM;
- (3) To serve as a back-up to carry on the missions of the Institute and ILM in the event that they were not able to fulfill their missions.

IV. 2000-2001 - The Tom Inui Era as Institute President

On October 1, 2000, Tom Inui was hired as President of the Fetzer Institute. He only served for a little more than a year—during which time ‘the Fetzer legacy’ became a shared concern for the Memorial Trustees. The Trust, in its meetings, early-on in Inui’s term began expressing concerns regarding Inui’s commitment to John’s legacy (as strongly reflected in the contemporary Institute Mission Statement at the time: “To serve the transformation of our culture by fostering the integration of the inner life of mind and spirit and the outer life of action”), and whether the Institute may have been ‘drifting’ toward a more humanistic philosophy and program. In a discussion of Trust history at the 2012 joint Trustee meeting in Sausalito California, Memorial Trustee Tom Beaver stated, “My recollection is that the Trust was almost immediately concerned with Tom Inui as president ... It seemed like his efforts were going more toward environmentalism perhaps, or humanism, and so losing the spirituality aspect.” The Institute Trustees came to experience a similar concern, according to the Institute’s 2013 Program History Overview of the John E. Fetzer Institute: "... the (Institute) board expressed concerns that Mr. Fetzer's interest in spirituality and cutting-edge research were not reflected in the programs being developed under Inui's leadership.”

In December 2000, the Memorial Trust met with Tom Inui in his office to discuss the role of the Trust, including regarding John Fetzer’s legacy, and also regarding “structural benefits” the Trust provides the Institute. The Trust’s core qualifications and capabilities” were delineated at that time, as later written in a 2003 memo written in planning for a joint Memorial-ILM Trust Planning Retreat in April of 2003 [see Appendix (7): Ap-03 MT Retreat Planning- 1992 RL-Fetzer Memorial/ILM Trust Purposes, 1999 Trust Purpose Statements):

- It's an organization dedicated to spiritual practice
- Each Trustee's considerable exposure to John Fetzer's spiritual discipline created context for John's intent for "JEF Inc." The "personality and spirit" of John Fetzer continues to grow even after 1991.
- The Trust has flexibility to vision without constraint.
- The Trust can bridge the activities of the Fetzer entities.
- The Trust provides “structural benefits” to the Institute, including (i) flexibility in grant making, (ii) contractual savings on overhead charges, (iii) the compounding effect with respect to asset growth because grants from the Trust to the Institute go to corpus and don't have to be immediately paid out (passed through).

In late January of 2001, at the suggestion of the Trust, the leaders of the Fetzer Institute (President Tom Inui), the Memorial Trust (Chairman Rob Lehman), and Inner Light Ministries (President Jim Gordon) met to discuss the relationship between the three “Fetzer Inc.” organizations. The motivation of the Trust in setting up this meeting was to try to strengthen the current Institute program’s synergy with the John Fetzer legacy.

In 2001 Memorial Trustee Lou Leeburg was asked by the Institute to shepherd through to completion the book written by former Institute program officer Carol Hegedus about John Fetzer’s life, entitled John E. Fetzer: Stories of One Man’s Journey. Assisted by Carolyn Dailey, Leeburg shored up all the quotes in the book, making them accurate and finding and footnoting all of their sources. The book was finalized in 2002. (Note: in light of Tom Beaver’s Spiritual Search project in 2011-14, this book is seen to have been a good effort, although a little too heavy on using ‘psychological speculation’ as far as John’s motivations, and somewhat light on understanding of the full depth and breadth and context of John Fetzer’s spiritual search). In conjunction with this project, Lou and Carolyn also finalized the 1990’s Oral History project done by Phil Mason, getting each of the persons interviewed for the project to sign releases for their interviews (and completing the editing process on the part of some of the interviewees who desired changes as well.)

In October 2001 Tom Inui was terminated as Institute president. As mentioned earlier in this report-section, the Institute’s September 2013’s Program History Overview of the John E. Fetzer Institute states, "... the (Institute) board expressed concerns that Mr. Fetzer's interest in spirituality and cutting-edge research were not reflected in the program portfolio that was being developed under Inui's leadership. This resulted in Tom Inui's dismissal in November 2001."

In December 2001 Rob Lehman, who was recovered from his bout with cancer, was named the Chairman of the Fetzer Institute Board (he continued as Memorial Trust Chairman as well).

With the Institute contemplating the hiring of a new president to follow Tom Inui, and because of the concern that under Inui the Institute was moving away from the fundamental spiritual identity that John Fetzer had desired for “JEF Inc.”, in December 2001 the Fetzer Institute and Memorial Trust and ILM (Jim Gordon and ILM Board Secretary Carolyn Dailey) met at a joint retreat at GilChrist to reflect together on the Institute and ‘John Fetzer legacy’. Part of the spiritual identity debate involving Inui had involved the use of the word “Spirit,” and whether the word should, or should not, be capitalized (which Inui had resisted).

As a key part of this joint retreat, the group worked together in a highly collaborative process to produce the statement known as “The Fetzer Guiding Purpose:” “To awaken into and serve Spirit for the transformation of self and society, based upon the principles of:

- Wholeness of reality, freedom of spirit, and unconditional love; and
- The integration of the inner life of mind and Spirit with the outer life of service and action.”

V. 2002-2010 - Love and Forgiveness; The Tom Beach Era as President of the Institute

In mid-2002 the Institute Trustees approved a new Mission Statement for the Institute: “To foster awareness of the power of love and forgiveness in the emerging global community.” The Institute Trustees also approved a list of “Fetzer Assumptions:” recognizing that consciousness participates in shaping reality and that social transformation depends on personal transformation; that unity underlies diversity; that we seek to foster awareness of the Spirit of love in our personal relationships in a community of freedom; and that we seek right relationship with different ways of knowing including science, reason, and intuition. And, after two years of the Fetzer Institute Fetzer operating under an interim presidency (David Slueter), on February 1, 2003 the Institute Trustees hired Tom Beach to serve as Institute President.

The Institute’s Program History Report (November, 2013), Appendix One states about the Institute Program in this era (in “The Fetzer Institute: The First Three Decades”): “a program conceptual framework consisting of Science & Spirituality, Individual & Community Transformation, and Community and Outreach grew naturally from the spiritual ground of the Institute.”

In Memorial Trust meetings during this era (the Tom Beach Era of 2003-10), the Memorial Trust perception of the Institute program, especially as time went on, was that things were moving in an appropriate direction as far as being consistent with John Fetzer’s spiritual legacy, but—as the decade progressed—that more dynamism was called for. By 2006, Institute Board Meeting Themes were also reflecting a call for more dynamism: “Going Public: Finding Our Voice and Telling Our Story (June 2006), and “Acting with Urgency; Focusing Our Work” (February 2007 Board Retreat). At the November 2009 Institute Board Meeting, The Institute Board spoke of doing an internationally focused Global Gathering. This was expanded upon in the March 2010 board meeting, with board member Larry Sullivan presenting his ideas regarding a global gathering including the use of “16 advisory councils as ‘portals’ to form new relationships” (Program History Overview of the John E. Fetzer Institute, September 2013). By the June 2010 Board Meeting, the decision had been made not to renew Tom Beach’s contract, and so he was replaced as President of the Institute (at the end of his contract) by Larry Sullivan.

Also during the Beech era, in late 2004 the Fetzer-Franklin Science Program was implemented as a Memorial Trust project, in order to keep alive John Fetzer’s vision for a cutting-edge science program connected to spirituality—as noted in the joint Institute Board/Memorial Trust resolution creating the program: “The core strategy is to create a mass of solid, scientific evidence concerning the nature and reality of wholeness, while at the same time developing the spiritual and psychological capacities to see and experience this wholeness.” The “culture” of the program was to be “bold, cutting edge, high risk/high reward, courageous, intelligent and discreet, yet transcending fears of public opinion and personal ego.”

Also, in late 2003, the “John E. Fetzer Inner Light Ministries Trust,” formed at John Fetzer’s death with the same Trustees as the Memorial Trust and with ILM as beneficiary, was paid out to Inner Light Ministries with the result that the ILM Trust was dissolved. John Fetzer had hoped that the ILM Trust would help to permanently bridge

The Institute and Jim Gordon. But over time this relationship faded, plus in late 2002 Jim shifted the mission of ILM to a narrower focus of doing initiations into surat shabd yoga. The ILM Trust Trustees, having decided that ILM was doing well on its own in fulfilling the spiritual mission John Fetzer envisioned for it, agreed to pay out the ILM Trust to ILM and then dissolve the ILM Trust. In return, Inner Light Ministries relinquished any claim to the proceeds from the 1993 sale of the Tucson Ranch.

The Memorial Trust and The Institute Board from 2002-2010.

During this era there were several Joint Meetings of the Memorial Trustees with Fetzer Institute Trustees and/or President, during which the legacy-focused purpose and role of the Memorial Trust continued to be brought forward by the Memorial Trustees.

-- January 2002, a three-day joint board retreat at the Camelback Inn in Phoenix, Arizona. The topic was the Sacred Founding Principles of "JEF Inc." and Deep Engagement on the part of the Institute Board, in order to work at preventing future 'mission drift' of the Institute away from John Fetzer's spiritual intent (as had happened during the Tom Inui era). The relationship of the Fetzer mission to the "Post 9-11 culture" was also discussed. In the "Background Materials" Memo for this retreat, the "Statement of Purpose" of the Trust was stated as follows:

[see: [Appendix \(8\) Board Retreat, The John E. Fetzer Institute & Memorial Trust, January 25-27, 2002 ... Background materials for joint board retreat](#)]

- To enhance the spirit and purposes of the beneficiaries as a community of freedom.
- To articulate, share and promote the Fetzer vision. To work within the Fetzer Community to develop processes, values and capacities to foster the continual renewal and discernment of that vision.
- To design, develop and carry out all necessary activities to ensure the fulfillment of these purposes.
- To support each other in our personal and professional development in order to maintain our community of freedom.
- April 2003, a two-day retreat at Gilchrist. Participants were the Memorial Trust, plus Tom Beech and ILM President Jim Gordon. The topics of the retreat were "John E. Fetzer's Legacy," "Visioning of the Age of Archangel Michael," and "Role of the Memorial Trust." According to the document, "Highlights of the JEF Memorial Trust Board of Trustees Retreat:" "There was unanimous agreement that the Memorial Trust will move into its purpose of enlightening, promoting, expanding and preserving the legacy of John E. Fetzer among the Institute's board, staff and public," including the sponsoring of mini symposia. ([see: Appendix \(8\) Highlights of the JEF Memorial Trust Board of Trustees Retreat April 24-25 2003](#)). The "Role of the Memorial Trust" was also stated as follows:
 - (1) Clearly articulate and preserve the esoteric component of the (Fetzer) vision
 - (2) By 2011 (the original end date of the Trust), feel confident that we have done all we could have done to preserve the legacy of John E. Fetzer.
 - (3) Create video about John Fetzer's legacy
 - (4) Be ambassadors of the John E. Fetzer integrated vision
 - (5) Clarify the esoteric principles of the Age of the Archangel Michael

---- (6) Personally explore the esoteric component
---- (7) Convene Trust meetings, each of which the Institute Trustees are invited to
---- (8) Assist in orienting Fetzer trustees about the esoteric purposes of the Institute
---- (9) Bridge ILM, and other esoteric organizations, to the Institute—perhaps through shared meetings of symposia on this topic
---- (10) Develop a worldview that could help shape and preserve esoteric components of long-term planning of the Institute
---- (11) Help connect the Fetzer Guiding Purpose to the Institute mission.
-- Two 2004 meetings of the Institute Trustees and the Memorial Trust at the Institute of Noetic Sciences (IONS) headquarters in Petaluma, California. At both the meetings, Jim Gordon in attendance as well. It was at the two-day joint retreat in September 2004 meeting, shortly after the passing of Winston Franklin (who was CEO of IONS, as well as an Institute Trustee and long-time professional and personal friend of Rob Lehman) that the idea of The Fetzer-Franklin Science Program was presented by Rob Lehman. As detailed earlier in this report, the Fetzer-Franklin program was approved in November 2004 by a joint resolution of the Institute Board and the Trust. The program is still ongoing and vibrant as of the writing of this Trust history.
-- In 2005, coming off (i) the termination of Tom Inui as president and the hiring in 2003 of Tom Beach, plus (ii) the loss of two Institute Trustees in 2004, Winston Franklin (who passed away after a fairly short bout with cancer) and Jeremy Waletzky (who resigned as Trustee and Board Chairman), and (iii) in order to think about the significance for Fetzer and for the world as a whole of the year 2011 (or 2012) due to the prominence of that year with respect to the Mayan Calendar and the fact that, coincidentally, this was also to be the 20th and final year of the Memorial Trust, the Memorial Trust passed a resolution (on 8-30-05) asking the Institute Board to hold in abeyance a provision in the Institute bylaws which suggested ‘term limits’ for Institute Trustees. It was felt that experience and coherence were of the highest value for this time period.

Another joint Trust-Institute effort was that in 2007 a joint Institute-Trust Spiritual Legacy Committee was formed, which subsequently met periodically until mid-2011. The committee was comprised of members of the Institute Board (Bruce Carlson who was named co-chair of the committee, Janis Claflin, Angeles Arrien, Frances Vaughan, Bruce Fetzer, Rob Lehman), the Memorial Trust (Mike Gergely who was named co-chair of the committee, Tom Beaver, plus Fetzer and Lehman), and Institute staffers (Sherri Amaro, April Bender, Linda Grdina, and Tim Jones). Additionally, Institute President Tom Beach, ILM Board Member and former Institute Executive Carolyn Dailey, and former Institute Trustee Judith Skutch-Whitson were also members.
---- The meetings consisted of discussions about John’s spiritual essence, and what was important to communicate for posterity about John’s spirituality internally (to Trustees and Management), semi-publicly (to Institute staff and close collaborators), and publicly.

---- in 2006 a list of questions was put to the Memorial Trustees by the committee about John Fetzer’s Legacy [see Appendix (9): 2006 MemTrustReflection-Carlson Questions (including all answers)]

---- Judy Skutch-Whitson volunteered to spearhead a “John Fetzer Symbols” video

project, comprising the spiritual symbols that were important to John—many of which made it into the Institute Administration Building. This project went through several iterations and ended up being a different kind of video in 2012 (as will be described later in this report).

----- after ongoing dialog over the course of three years, in 2010 a list of Key Words was composed of spiritual values which were deemed essential to John Fetzer and to the Fetzer Enterprise: Vision, Awakening, Mystery, Courage, Wholeness, Spirit, Love, Freedom, Forgiveness. A pamphlet was composed about these words with quotes on each of them by John Fetzer.

----- also part of the 2010 Spiritual Legacy Committee pamphlet was a section on “Five Stages of the Spiritual Journey” by Angeles Arrien (an Institute Board Trustee at the time): The Call, The Journey, The Struggle, The Breakthrough, and The Return. This led to an ongoing 2010-12 program which took place on the Tuesday evenings before the start of each Institute Board Meeting; this program was facilitated by Mike Gergely and Angeles Arrien, for both Boards and Institute staff, based upon these stages—one stage for each meeting. Informally called, “Monday Night Group on Tuesday Night” (based upon John Fetzer’s 1981-85 spiritual support group which was informally called his “Monday Night Group”), these programs took the participants on the journey that coincided with the planning for and implementing of the Institute’s Global Gathering in Assisi, Italy (see the Larry Sullivan era, below). [\[See Appendix \[10\]: \(Legacy_Committee\) Key_Word, Journey_Stages Pamphlet\]](#)

----- the Legacy Committee effort also led to Trustees of both Boards giving “This I Believe” talks in 2011 and 2012, regarding each of their personal spiritual journeys, to the Trustees of both boards and Institute staff, at the Trust meeting just-prior to each of the next several Institute Board Meetings (there were two presentations per meeting).

This process was extended to include talks by some of the Institute Senior Staff as well.

----- the Legacy Committee effort also led to open discussion gatherings of Institute staff, led by Sherri Amaro, April Bender and Linda Grdina, to discuss the personal spiritual aspects for these staff members regarding working at Fetzer and on the Fetzer mission.

In 2009 The Institute was looking for a new president to replace Tom Beach, whose contract was completed and not renewed. The focus of this search quickly went to Larry Sullivan (who had been an Institute Trustee since 2004), who was hired as the next Institute President, so the Trust was not actively involved in this hiring process.

Memorial Trust Programs from 2002-2010.

The Memorial Trust took on several John Fetzer Legacy Projects during this period, including:

-- 2007-8, reprinting “Americas Agony,” the last chapter from John Fetzer’s 1971 genealogy book, [“The Men From Wengen”](#) (the genealogy of his mother’s family). “America’s Agony” was based upon an 1861 newspaper article (and reprinted in 1880 in the [National Tribune](#)), entitled “Washington’s Vision,” describing the Masonic-inspired story of the ‘American angel’ (that is, the angel Columbia) appearing to George Washington at Valley Forge, and foretelling to Washington, in ‘mystical language’, the

future of the American nation. "America's Agony" weaved this story into John's late 1960's vision of the coming New Age. This reprinting included an excellent "forward" written by Professor Jacob Needleman (San Francisco State University) laying out the mid-20th century historical context for the writing.

-- 2008-12, The Judith Skutch-Whitson video "Symbols Project." This project took three different iterations (it was first a series of photographic mystical images compiled by Judy, then it became a film of John's Life using the symbols in the Institute Administration Building as a narrative device), finally culminating in a Eric DelaBarre film which is short a fictional docudrama, "Season of Love's Perfection," about John Fetzer's late 1960's/early 1970's decision to keep the Detroit Tigers in the City of Detroit. The film was shown to the Joint Trustees in March 2012, whereupon it was judged by the Trustees who knew John as interesting but flawed because it did not accurately portray John's personality.

Internal Memorial Trust Programs from 2002-2010.

Internal Trust Programs for the benefit of the Trustees themselves, called the "Dialog Series," included:

-- November 2005. "Spiritual Trends in America." The Trust sponsored a dialog between Memorial Trustees and Institute staffers on American spiritual practices, opinions, and their implications. The major finding was the emergence of postmodernism in America (the notion that 'anything goes'), and its implications for the interpretation of the Institute's Guiding Purpose.

-- February 2006. John Peterson (from the Arlington Institute) and Peter Russell presented a program, "The year 2011 and our mission." Peterson presented evidence to the Memorial Trustees, from his work as a futurist for the Department of Defense, for the accelerating rate of global change, and the implications of global instability by the year 2012. Peterson found the year 2012 to be a 'singularity', with no possible forecast for what was to come after. This 2011-12 time period was of particular interest at the time to the Memorial Trustees because (i) 2011 happened to be the final year of the twenty-year life of the Trust, (ii) and because of the issue of the Mayan Calendar and the year 2012. Data was also presented on the conditions needed for social movements to succeed.

-- July 2006. "Near Death Experiences" (NDE) by Raymond Moody and Bruce Greyson. Presentations were made to the Trustees on the evidence for survival of consciousness beyond death, and on the transformational nature of near-death experience whereby those experiencing it predominantly adopted love as their life's purpose. The science team of the Institute funded a probe to study the transformational effects of NDE.

-- December 2006. "Leaning to Love", a presentation by Kit Green and Peter Parks. Kit presented fMRI data on brain activation and entrainment, with the implications on how we might impact each other. Peter presented clinical background on inner development. The key question of the discussion was "What is the relationship between individual spiritual development and community spiritual development"?

- December 2006. "Psychophysiological self-awareness skills", a workshop by Peter Parks. This half-day experience introduced a tool from the Heart Math center on the relationship between breathing and awareness.
- July 2007. "How do we learn to love?", a presentation by Richard Davidson on fMRI, brain activation and neurological signatures of a transformed individual. This introduction led to a major five-year commitment by the Institute science team.
- December 2007. "Awakening into Spirit," a workshop by Karen Malik of the Monroe Institute. Karen provided background on Monroe research (founded by Robert Monroe, author of the well-known book, "Journeys Out of the Body"), and conducted a one-day experiential workshop for the Memorial Trustees.
- July 2009. Richard Smoley on the Trust's Esoteric Purpose; workshop. Smoley—editor of Quest Books, the publishing arm of the Theosophical Society of America—held a discussion with the Trustees on who John Fetzer was spiritually, placing him in an esoteric context. He discussed with the Memorial Trustees discussed the esoteric/mystical roots of the Institute, and John Fetzer's vision in the context of his spiritual life.
- September 2009. Alan Wallace spoke to the Trust on Cultivating Emotional Balance Within. Wallace spoke about the Shamatha project that the Institute funded for over ten years (on quieting the mind using a Buddhist practice of 'mindful breathing'), and about the "Mindfulness of Breathing."
- December 2009. Chris Bamford, Editor in Chief of Steiner Books, was invited to the Institute, and a three-year relationship with Chris began. He wrote his views of the Fetzer Guiding Purpose and Mission Statements; he gave a talk and led a discussion on the spiritual life of John Fetzer; and he wrote a proposed script for Judy Skutch's "Fetzer Symbols Video" which then became an essay on the spiritual life of John Fetzer. In the end the fact that John Fetzer knew nothing about Steiner's philosophy (which became Anthroposophy) somewhat limited Bamford's potential as far as writing a Fetzer biography or a script for a biographical video.
- January 2010. Retired astronaut Edgar Mitchell attended the Trust Retreat in Vero Beach. Mitchell spoke informally of his association with John Fetzer in the first half of the 1970's, at the infancy of Mitchell's founding of the Institute of Noetic Sciences—of which John was one of the earliest board members.
- January 2011 Dr. Norm Shealy attended the Trust Retreat in Vero Beach. He discussed with the Trustees (and with Dr. Arnold Mandel, Fetzer-Franklin science advisor who was also in attendance) the current status of the holistic health movement in America. Shealy had been an advisor to the Association of Research and Enlightenment (A.R.E.) in Phoenix, Arizona when the Fetzer Institute funded its Energy Medicine project with A.R.E in the 1980's.
- February 2012. Professor Katherine Albanese (UC Santa Barbara), author of A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion, spoke to the Trust at their San Francisco retreat about the American-historical context of John Fetzer's life-long spiritual journey. In her book, Albanese wrote of a "third religious stream" in American history: that of metaphysical religious stream. And the Memorial Trustees learned that John Fetzer's spiritual journey closely followed most-all the

elements of that stream. (In 2011 Tom Beaver had written a memo paralleling the course of the Albanese book with John Fetzer's lifelong spiritual journey).

Public Memorial Trust Programs from 2002-2010.

In 2008 Bruce Fetzer proposed, and the Memorial Trustees concurred, that the Trust bring programs providing opportunities for 'inner experience' to the Institute staff on a voluntary basis (and, if there was room, for the invited-public as well). Ensuing programs during this time period included:

-- July 2008. "Holotropic Breathing," workshop by Stan Grof, Ph.D., and Tav Sparks. There were presentations about the scientific context of transformation, plus an intensive one-day experiential workshop on Holotropic Breathing.

-- April 2009. Michael Harner facilitated a two-day experiential workshop of "Shamanic Journeying" consisting of experiential sessions of 'inner journeying' using drumming as the 'energy/fuel' for the journey.

The initial period of the Fetzer-Franklin Science project (2005-2010)

In September 2004 a two-day joint retreat of the Institute and Memorial Trust trustees (plus ILM President Jim Gordon) was held in Petaluma, California on the Institute of Noetic Sciences (IONS) property. This was following the memorial service for the recently deceased Winston "Wink" Franklin (who was CEO of IONS, as well as an Institute Trustee). The theme of the retreat was the final seven years of the (original version of the) Memorial Trust, and possible joint ventures of the Trust and the Institute. At this meeting the idea of The Fetzer-Franklin Science Program was presented by Rob Lehman. Fetzer-Franklin would be operated by the Memorial Trust as a 'deep science' program with a spiritual worldview, and out of the public eye. There was enthusiastic support for such a program. In a letter to the family of Wink Franklin, Rob Lehman laid out the general reasoning for the program: "We are greatly pleased to inform you that the trustees of the Fetzer Institute and Fetzer Memorial Trust unanimously agreed to establish "The Fetzer-Franklin Fund," which will be dedicated to a bold and courageous scientific and spiritual exploration into the wholeness of reality (that we are one), in order to advance the human capacity to love. The Fetzer-Franklin Fund will ... be devoted to the core values Wink lived so beautifully: boldness, courage, intelligent risk-taking, humility, and above all, a profound wisdom of the heart. ... The root hypothesis to be tested is that the greater the awareness and experience of wholeness and interconnection, the greater the human capacity to love and forgive."

The Fetzer Franklin Fund was formally established by joint resolution of the Memorial Trust and Institute on November 12, 2004. [see [Appendix \(11\) Joint Resolution to create Fetzer-Franklin Fund](#)]. Statements in the resolution lay out its purpose, operation, and scope, as follows:

-- Purpose:

----- The organizational culture in which this program develops shall be bold, cutting edge, high risk/high reward, courageous, intelligent and discreet, yet transcending fears of public opinion and personal ego.

----- The core strategy is to create a mass of solid, scientific evidence concerning the

nature and reality of wholeness, while at the same time developing the spiritual and psychological capacities to see and experience this wholeness.

-- Scope:

----- To gather courageous and creative scientific and spiritual leaders to explore specific breakthrough program opportunities.

----- To test the hypothesis that thoughts/emotions and states of being affect reality directly, without being mediated through action; (As John Fetzer observed, “states of being are transmissible and human beings are receivers.”)

----- To develop the technologies known by the ancients for opening the heart and transforming fear into love.

----- To demonstrate the power of intention and the training of attention,

----- To test the ancient hypothesis that love is a form of energy,

----- To explore the roles of sound and light and other modalities in consciousness,

----- To draw upon multiple ways of knowing, including mystical practices and proven spiritual visionaries, intuitives and other adepts.

-- Physicist Paul Gailey, former Vice President of Programs at the Fetzer Institute, was named Director of the program. Paul had spent many years as a voluntary teacher of Eckankar, which in its early days was a *surat shabd yoga* path essentially identical to the one John Fetzer was initiated into in 1985 (through MSIA, the Movement of Spiritual Inner Awareness). Paul named a three-member team of science advisors for the program: biologist Jan Walleczek and physicist Hal Puthoff—both of whom were well known to Fetzer Trustees since both had been early-90’s “Fetzer Fellows” and who had operated Fetzer-sponsored science projects—and M.D. Arnold Mandel.

-- Fetzer Franklin supported projects in three program areas (the following is from Gailey’s September 2009 Fetzer-Franklin “Five-year Review”):

----- (1) **“Metascience.** The emphasis for this area is to rethink the scientific method and our basic human experience of the universe. How do we approach our study of reality? What are the measures of what is real and how do we determine truth? These discussions included detailed reviews of philosophy and the strange paradoxes that arise in quantum mechanics, self-organization, and other modern areas of science.”

Projects in this area included those with:

(i) “Dr. Harald Walach of the University of Southampton. Dr. Walach has worked with colleagues to develop an idea they call Weak Quantum Theory.”

(ii) Drs. “Timothy Eastman and Michael Epperson ... put together a remarkable team of physicists and philosophers to reconsider fundamental questions about the hidden assumptions in the scientific approach. In particular, they reconsidered the question of causal closure of the universe.”

(iii) “Dr. Dean Radin (of IONS), ... an ... experiment in which meditators focus their attention on the path photons are following in a quantum mechanical double slit experiment.”

----- (2) **Universal Harmonies in Brain Magnetic Fields.** Arnold Mandell “was invited to visit the Magneto Encephalograph (MEG) laboratory at NIMH by the director of the facility.” ... Mandell’s extended interactions and data along with the team ideas resulted in a major transformation or “phase transition” in their thinking. They suddenly attuned

to a global, dynamic, and emergent view of seeing brain processes as a whole reflected in the magnetic fields measured by the quantum-based, MEG scanner.” ... “Mandell’s discovery of a universal harmony in the global functioning of the brain ... may mark an important new beginning.”

----- (3) **Pleomorphism Theme Area.** Pleomorphism began in the 19th century as an “idea that types of organisms live in the blood of healthy individuals but can become pathogenic when the “body ecology” (pH, toxin levels, etc.) becomes unbalanced. ... Dr. Vitaly Vodyanoy ... had results related to the pleomorphism idea. Gailey and Mandell had visited and worked with Vodyanoy previously on a project to develop a new light microscope technology (called the CytoViva microscope) ... The Core Advisory team realized that it might be possible to bring together a range of interesting ideas including new findings with the CytoViva microscope on origins of life, pleomorphism, nanobacteria, and even the *definition and meaning of what represents a living entity*. Reported nanobacteria were interesting because they appeared to demonstrate many of the characteristics of living systems while being too small to contain the biological machinery necessary to create proteins. ... Some researchers were investigating the idea that a proto life form might occur in interplanetary space and regularly find its way to earth through the upper atmosphere. ...

“... a decision was made to convene an invitational workshop on current research and findings ... the workshop ... was held in Auburn, Alabama and included a visit to Vodyanoy’s research lab. ... A number of CytoViva microscope systems were purchased and placed at (a) NASA Houston, (b) the Mayo Clinic, (c) NIS Labs in Klamath Falls, and (d) the University of Sheffield in England. The team worked with researchers at each of these facilities to develop projects for further investigation of the pleomorphism and nanobacteria concepts. ... an additional unit was purchased to establish an “in house” laboratory for the Fetzer-Franklin Fund ... operated by Dr. Karen Selz ...”

... “In 2007 the team encouraged Dr. Vodyanoy to pursue a related line of research on Bong Han ducts - a third circulatory system reported by a Korean scientist (in the 1960’s) who was later executed for his controversial findings. Dr. Vodyanoy and collaborators were able to identify anatomical features they believe to be Bong Han ducts and are investigating the possibility that this system carries nanoparticles with specific biological functions, such as serving as an ion transport system to possibly explain how acupuncture might work ...

--At the end of 2010 Jan Walleczek, a Fetzer-Franklin Fund Science Advisor, was elected as a Memorial Trustee, whereupon Paul Gailey resigned as Director of the Fetzer-Franklin project. Consequently, Jan also took over leadership of the Fetzer Franklin Fund as Director. For the story of the program from 2011 onward, see the section below titled, “Fetzer Franklin Science Project from 2011 onward,” in chapter VI. The “New Trust” 2011-present.

To end this section on the Fetzer Franklin Fund, we include an eloquent statement by Bruce Fetzer on the importance to John Fetzer’s vision of a particular type of science. Bruce spoke on this while being interviewed at the Stillheart Retreat Center in Redwood City Calif., on Feb 4 2013, saying, “The primary tool that John wanted us to use is science. He wanted science to be a priority in the Institute and the Fetzer

Memorial Trust. And using his words, he wanted laboratory science to be a priority, because (John wrote) ‘in the laboratory, unbiased truth could be pursued.’ So, intuition is critically important; but how do we move beyond hunches to what really is real? John was not trying to create a religion. He didn’t want to impose sets of rules on people that they would have to follow. He did want to understand and develop a greater understanding about truth. And so, plumbing the depths of consciousness and understanding the true dimensions of consciousness and how to get there, and how to awaken to spirit and become more loving and to merge with our destiny which is unconditional love. That requires science. And it requires bridging science and spirituality, and doing it in ways that are credible, that are sustainable, that invite other people in. We’re not set up to be an arrogant, to tell the world anything. We’re here to serve, and we do that by stepping aside ourselves, opening, discerning, and testing. Science is our tool to test what’s real and what’s not real.”

Memorial Trust Finances from 2002-2010.

In February 2009 a remaining vestige of the original Revocable Trust—kept open as a contingency in case of any unseen tax issue arose—was dissolved, and its assets folded into the Memorial Trust.

VI. The 2011 Extension of the Trust

The Memorial Trust was created by John Fetzer’s Revocable Trust Agreement upon his death in February 1991, for a period of twenty years—meaning the Trust had an end date of 2011. As early as 2003 discussions between both Fetzer Boards began about whether or not the Trust should be allowed to go out of existence at that time, or whether—at the initiative of the Fetzer Institute Board—it should be extended beyond that date.

In December 2007 Trust and Institute Board Chairman Rob Lehman presented a memo entitled, “Fetzer Memorial Trust—a Personal View” in which Rob spoke first of John Fetzer’s fears for the Fetzer Legacy, namely what Rob referred to in the memo as “Failure of Purpose” and “Failure of Finance.” The memo went on to relate how, in discussions between John and Rob in 1989-1990, John “would refer to the genius of the founders of our country who were able to institutionalize a system of separation of powers, checks and balances that provided for a continuity of commitment, while permitting flexibility to change with the times.” Rob, in the memo, then turned these concerns towards the future, writing, “Over the years, we’ve come to understand an underlying, more fundamental challenge to John’s vision, and that is the paradox of how the Institute can stay deeply rooted spiritually while focusing on making a difference in a secular culture. “ And finally Rob went on to envision a ‘future Trust’ as helping to meet these concerns, stating, “Just as the Memorial Trust has provided a “counter-culture” to allow for the incubation of a bold pioneering science through the Fetzer/Franklin Fund, in the future the Trust could also provide a creative environment for the deep work necessary for exploring the spiritual foundations of the global awakening.” [See

Appendix (12) 12-2007 RL A Personal View (re extending the Trust)]

In early 2008 the topic of Trust extension was taken up by the Trust and the Institute Board in earnest, with Bruce Carlson heading up an Institute Trustee committee on the issue. Institute President Tom Beech wrote a memo entitled, “Memorial Trust Cost Comparison” which made the argument that the Trust creates a financial burden for the Institute [See Appendix (13) 1-2008 MT Cost Comparison Memo(Beech)].

The Memorial Trustees presented a memo (written by Bruce Fetzer) of “pros and cons” of extending the Trust, which in balance came down on the “pros” side (including financially; largely because whereby The Institute could put the Trust’s state-mandated payout to the Institute into its {the Institute’s} corpus, instead of being required to immediately pass-through (spend instead of retain) the money. If combined with the Institute corpus, the principle would have been subjected to a minimum payout. [See Appendix (14) 1-2008. JEFT Pros and Cons re extension]

In 2014 (four-plus years after the Trust was in-fact extended), comments about the issue of extending the Trust were solicited for this report from persons who were Institute Trustees during the 1991-2011 “first version” of the Trust. Following are comments from Jeremy Waletsky, Janis Claflin, and Francis Vaughan.

Jeremy Waletsky, an Institute Trustee from 1990-2003 and Institute Board Chairman from 1993-2002 (and Memorial Trust Trustee since 2010), ... commented during a discussion of the Trust at the February 2014 joint Trustee meeting in Sausalito, California: “I came over time to see that the Trust had two important functions. One was the legacy ... I think it just became developed it as the Trust board developed it; so I really commend it. And the other was: the finance ... that Bruce (Fetzer and Lou (Leeburg) brought were, one, not only saving the assets, but two, growing them; and also helping the Institute ... by virtue of being decision makers with the finances of the Trust, relating to outside groups as decision makers and not as advisors ... From my perspective [in 2014, looking back] the freedom of spirit is that we didn’t know where things were going and they all have worked out splendidly...”

Institute Trustee Janis Claflin, who served as an Institute Trustee from 1987 through November 2014, said in a July 2014 interview for this report, “I do think that the difference in the investment policy and procedures between the way in which the Trust endowment was invested and the Institute was invested was a significant factor in considering the extension of the life of the Trust. ... I think that the Board really did appreciate that the Trust could do some things that we couldn’t do programmatically at the time, particularly the (Fetzer Franklin) science program, and also the grant-making capacity that the Trust had ... as we considered the wishes of the founder, it was clear that he had set a 20-year term limit on it, but also when we thought about the Trust as extending the opportunities for the Institute to make the difference that John wanted the whole enterprise to make in the world, we felt that that was really in keeping with the essence of the spirit of his intent.”

Institute and Memorial Trustee Francis Vaughan, in the February 2014 Sausalito joint-meeting, spoke "... to the science piece ... when Wink (Franklin) died and I always wanted some memorial. Rob (Lehman)'s brilliant idea of having the memorial to fund the (Fetzer Franklin) science program that Jan (Walleczek) is now [heading up] was, I think, a brilliant move, and so important. Now in retrospect we can see how important it was to have that program separate from the Institute during Larry (Sullivan)'s tenure."

In October 2008 Rob Lehman presented a memo to Tom Beech and Bruce Carlson laying out possible provisions of a new (Lehman called it a "reformed") Trust, including possible Trust length (7 years was mentioned), number of Trustees (5-9, with a majority being non-Institute Trustees), and Trust program (legacy, esoteric spirituality, esoteric science). [\[see the full RL memo, Appendix \(4\) 10-3-08 RL Re Original v Reformed Trust copy \(incl purpose\)\]](#)

In early 2009 a Joint Committee made up of members of both Fetzer Boards was created to pursue the extension of the Memorial Trust and to work towards a Collaboration Agreement between the Institute Board and the Trust to pertain to a possible 'new Trust'. Committee members included Rob Lehman, Tom Beech, Janis Claflin, Mike Gergely, Frances Vaughan, and Bruce Fetzer. Shortly before March 2009 Trust meeting held in Ashville N.C. the Joint Committee issued a report favorable to extending the Trust, so, at this March meeting in Ashville, goals for the "New Trust" were discussed, and Jeremy Waletzky (who had been an Institute Trustee from 1990 through 2003) was asked to attend the meeting as a possible additional Trustee for the "New Trust."

In November 2009 the Memorial Trust and Institute Trustees approved the extension of the Trust for a period of ten additional years, through December 31, 2020. Both Boards approved a Collaboration Agreement for the ongoing operation of the Trust. Key provisions of the Agreement [\[see Appendix \(15\) 10_2_09 Collaboration Agreement\(9948247_1\) \(2\)\]](#) included:

-- Memorial Trust Purpose: Preservation of the legacy and vision of John E. Fetzer through exploration and fostering the spiritual foundations of that vision, which is, "to awaken into and serve Spirit for the transformation of self and society," through direct charitable activities and collaboration with the Institute, as well as funding grants to private foundations and public charities, by which the Memorial Trust provides complementary programs and support of that vision.

The Reformed and Restated Trust, and Amended and Restated Bylaws, were approved as well. [\[see Appendix \(16\) BHLIB-665407-v1-7 10 09 Draft of Reformed and Restate Trust and BHLIB-665426-v1-7 11 09 Draft Amended and Restated Bylaws\]](#)

In 2010 four additional Trustees were elected to the 'new' Memorial Trust, to make the new total nine. The new Trustees were: Jeremy Waletzky, Francis Vaughan and Bruce Carlson (both of whom were, and are, concurrently, Institute Trustees—with Dr. Vaughan planning to retire in November 2015), and Jan Walleczek.

A full-time employee was hired by the Trust in October of 2012, Jimyo Ferworn. She had degrees in accounting, masters in business, but moreover was a Buddhist Priest. As of this writing, her title was, “Manager—Finance and Grants.” By 2011 Jimyo had also taken on another responsibility as well: of both planning (with Bruce Fetzer) and taking care of the logistics for, the Memorial Trust’s ongoing series of experiential “Public Programs” for Fetzer staff and invited members of the public (which is detailed later in this report).

In 2013 the Memorial Trust adopted a Memorial Trust Mission Statement, as follows:
[\[see Appendix 17: MT_mission_statement_May_6_2013\]](#)

“The John E. Fetzer Memorial Trust explores the bridge between the inner life of mind and spirit with the outer life of action through frontier science, legacy, and community, to advance breakthroughs.”

VII. The “New Trust” 2011-present: Direct Trust Activities/Projects

Two major areas of “Direct Charitable Activities of the Fetzer Memorial Trust” were stated in the 2009 Collaboration Agreement between the Institute and the Memorial Trust:

- 1. The John Fetzer Legacy. The Collaboration Agreement states, “The Memorial Trust shall be responsible for providing primary leadership and funding, if any, for the John E. Fetzer Legacy Committee ... Its purpose includes documenting John Fetzer's search, esoteric vision, and essential writings, as well as implementing practices within the Institute to keep the founding flame of Spirit alive.”
- 2. The Fetzer Franklin Science Project. The Collaboration Agreement states, “The Fetzer Franklin Fund was established by joint resolution of the Memorial Trust and Institute on November 12, 2004.”

2010+ Legacy Projects, and other Spiritual Legacy Contributions to the Fetzer Institute.

The joint Institute-Trust Legacy Committee, mentioned again in the Collaboration Agreement, ceased active operation in 2010. The assumption was that the Memorial Trust would actively continue and strengthen the legacy effort. Legacy activities from 2010 onward broadened and deepened with several Trust projects—some of which have been led by Lou Leeburg, and others by Tom Beaver.

September 2010-April 2014. The “Archives” Project. In late 2010 Tom Beaver was assigned a legacy project: that of inspecting and reading all documents (and reviewing all pictures and any other materials) in the substantial John Fetzer archives (these files include both professional and personal items, including hundreds of letters to and from Fetzer to his wife and to his mother), and also interviewing all living persons who played a role in John Fetzer’s spiritual journey. The goal of the project was filling in as much detail as possible in the story of John Fetzer’s lifelong spiritual quest, and to place the detail into a larger context of both John Fetzer’s life and of 20th century America generally. Beaver eventually created a spreadsheet ‘database’ of several thousand detailed chronological entries of this journey—material that could, for example, provide the raw data for a biography of John Fetzer. Beaver also investigated all the areas of

Fetzer's spiritual interest over the decades—from Seventh Day Adventism, to Spiritualism, to Freemasonry, to Theosophy, to the use of psychics and channelers, to Transcendental Meditation, to A Course in Miracles, to surat shabd yoga and the Movement of Spiritual Inner Awareness. From all this material Beaver also created a series of 26 long and detailed memos and presentations to the Trustees on the John Fetzer spiritual journey and its influence on donor intent for the Fetzer Institute and "Fetzer Inc."

Lou Leeburg's Legacy Projects

----- Legacy Essays on John Fetzer's Spiritual Journey. As part of the Trust's long-time interest in a possible John Fetzer biography (book and/or video), Lou Leeburg headed an effort to commission several biographical essays about Fetzer. Essays included:

----- 2011-12, Chris Bamford. The possibility of Bamford, Editor in Chief of Steiner Books, writing the script for Judy Skutch-Whitson's video project on John Fetzer had at one time been considered. In the end Bamford was asked to contribute a biographical essay on Fetzer in the context of 'the hero's journey'.

----- 2012-13 Professor Ron Numbers. Professor Numbers (University of Wisconsin) was asked to contribute an essay on John Fetzer's teenage and college years as a Seventh Day Adventist, including his attendance (and graduation) from the Adventist college located in Southwest Michigan, Emmanuel Missionary College (now Andrews University). Numbers had been raised as an Adventist and took an interest in this subject. Numbers also gave a talk to the Trust at its 7-19-12 meeting on the mystical roots of Adventism, and on the 'divining' (channeling) by former Adventist Willard Kellogg (of the Battle Creek Kellogg family) of the Urantia book which John Fetzer had read and studied in the 1970's.

----- 2013-14 Professor Brian Wilson. Professor Wilson (Western Michigan University) was asked to write an essay on John Fetzer's life in the context of the metaphysical religious movements and organizations in the Midwest during the later 19th and 20th centuries. Wilson's essay did a thorough and excellent job in this regard, and Prof. Wilson later was subsequently contracted to write a spiritually-focused biography of John Fetzer in during the 2015-17 period.

----- 2013-15 Tom Beaver. In 2011 Tom Beaver, as part of his John Fetzer Archives project, wrote a long memo on John's metaphysical journey, following the historical/chronological storyline of the chapters of the noted book by Professor Katherine Albanese (UC Santa Barbara), [A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion](#). In the memo Tom showed how closely and fully John's journey through the years of this life followed the general course laid out in the book for the metaphysical movements in the country as a whole in the 19th and 20th centuries.

-- II. Trustee Interview Projects

---- In summer 2012, a group interview was filmed at the Fetzer Institute's Seasons Retreat Center—with Jacob Needleman interviewing Rob Lehman, Janis Claflin and Bruce Fetzer (Institute Trustees at the time who had had significant personal contact with John Fetzer and who had been recommended for the Institute Board by John

himself) on John Fetzer's vision and legacy. In the live audience were Fetzer Trustees, management, and staff.

---- In February 2013 at Stillheart Retreat Center near Santa Cruz California, Colleen Elgin did group and individual interviews with those who were Memorial and Institute Trustees at the time of John Fetzer's death in February 1991. The subject was John Fetzer and his legacy around the time of his death (including legacy issues generally, and also the issues/misunderstandings between the Institute Board and the Trust at that time). These interviews, including a whole-group interview, became the CD, "John Fetzer Legacy."

---- In June 2014 Colleen Elgin interviewed Rob Lehman, Janis Claflin and Bruce Fetzer on John E. Fetzer's spiritual vision, in preparation for another CD, "The John E. Fetzer Vision."

In June, 2013 Tom Beaver was assigned the task of writing a (this) Memorial Trust History.

September, 2013-present. Mike Gergely's Spiritual Seekers project. The roots go all the way back to a proposed 1994 "Friends of Fetzer" project that Mike Gergely and Judy Skutch-Whitson discussed.

In the September 2013 Memorial Trust meeting, a docket proposal discussed the program's purpose as follows: "John E. Fetzer's story of finding his spiritual call in establishing the John E. Fetzer Institute and Memorial Trust is inspirational. Likewise, leaders of influence are searching to connect to this larger, spiritual, universal call. Our intent is to provide an environment for inner probing, exploration, reflection and deep listening that fosters greater experience and understanding. We believe that there is value in bringing together individuals who have not connected in the past, but where the personal connections generated may lead to creative networking between these participants and organizations they may represent. The participants themselves will provide feedback about the value of this program strategy."

The docket laid out the general outline of the program as: "We envision 5-9 spiritually seeking change agents, convening over a three-day span at Seasons (or possibly another venue), with expert facilitation." The program structure "will include inner practice and contemplative dialogue."

The project is currently (as of May 2015) going forward as envisioned.

September 11, 2014. Professor Brian Wilson (Western Michigan University) was hired by the Trust to write a biography of John Fetzer's life, with emphasis on Mr. Fetzer's life-long spiritual journey—which was the underpinning of his founding of the Fetzer Institute and Memorial Trust. The Memorial Trust also assigned Thomas Beaver as Trust 'staffer' for this effort. A draft of the book was completed in September 2017.

Fetzer Franklin Science Project from 2011 onward; and the Future of Fetzer Science

As previously noted, at the end of 2010 Jan Walleczek, a Fetzer-Franklin Fund Science Advisor, was elected a Memorial Trustee, upon which Paul Gailey resigned as Director of the Fetzer-Franklin project. Consequently, Jan was named Director and took over leadership of the project.

Walleczek designed a Fetzer Franklin Fund website (<http://www.fetzer-franklin-.>

[fund.org](#)), a copy of which has been posted to the digital library on John Fetzer [www.fetzerlibrary.com](#), on which he stated some of the fundamental principles of the program under his direction as:

-- The mission of the Fetzer Franklin Fund is to explore the frontiers of scientific knowledge and to advance breakthroughs towards scientific views of reality that are integrated and relational. In conducting its program of open exploration, the Fetzer Franklin Fund focuses on foundational questions at the frontiers of physics, biology, and consciousness research. In addition, the Fund supports work that re-examines the foundations of science, including scientific methodologies for both conventional and frontier research.

-- The Fetzer Franklin Fund's Method: The Fetzer Franklin Fund operates in the spirit of open-ended scientific exploration and is not committed to a particular outcome or conclusion: after completing a research project, the results are made public regardless of whether they agree or disagree with the original hypothesis, expectations, or assumptions.

-- The science program of the Fetzer Franklin Fund develops and funds research projects, and research dialogues, in four programmatic areas: [physics \(relational reality\)](#), [biology \(new visions of life\)](#), [consciousness research \(agency and free will\)](#), and [foundations of science \(metascience\)](#).

In the April 2014 Trust Meeting, Walleczek summarized the current work of the Fetzer Franklin Fund in each of these program areas, as follows.

-- Goal Area 1: Relational Reality

(i) An online peer reviewed publication of the EmQM13 (a conference on Emergent Quantum Physics held in Vienna, Austria in October 2013; speakers included former Nobel Laureate Gerald 't Hooft,) will be available (it was printed in May 2014); 32 of the 39 presenters contributed. In addition, video recordings of the presentations [have been] posted on line.

(ii) Gerhard Groessing was invited to present Emerging Quantum Mechanics at a Nagoya, Japan symposium [the presentation was in April 2014].

(iii) The October 2015 EmQM symposium "Testing David Bohm's Hidden-variable Theory in the Laboratory" is in the planning stages [it was held in fall 2015].

(iv) Work was underway on the Science Writer's workshop planned for Stockholm, Sweden [it took place in August 2014].

(v) (follow-up, from the Feb. 2015, "Task Force Information Request:" EmQM2017. This third symposium in a series will be earmarked by David Bohm's 100th birthday. It built upon supported science projects, EmQM2015, and helped to attract outside interest in relational views of reality that are non-local and interconnected.)

-- Goal Area 2 – Biology – New Visions of Life

(i) Magnetic Heart and hand Sensing project with Twinleaf and University of California San Diego – both contracts are in place and project is underway.

(ii) "Human Blood Dark Field Microscopy and Pleomorphism" - Gitte Jensen is preparing a publication on her findings.

-- Goal Area 3 – Consciousness – Extreme Possibilities

(i) Dean Radin's/IONS work with the double slit study – the replication study is in process, with Dean indicated that he would like to publish the findings. Jan is in working with Dean on a rigorous replication before publication will be authorized.to develop an agreed upon approach on how the results are published (follow-up: Radin completed his study and published a book on the results; Jan Wallaczek is working with Radin on a follow-up effort to ensure that the study's data is accurately reported by Radin or by Fetzer-Franklin).

(ii) Brain to Brain Synchronization in Collective Awareness project with Phillip Cho was temporarily on hold as he was potentially changing university affiliations.

-- Goal Area 4 – Foundations of Science

(i) Decline Effect (a preliminary Fetzer-Franklin funded conference on which was held at UC Santa Barbara in September 2012, looking at the hypothesis: to data results of scientific experiments decline with replication, and, if-so, why) Multi Site Laboratory project is progressing, with two of the four university contracts being fully executed. A May 2014 start date was implemented for three of the four research collaborators. (There was subsequently a meeting June 29 – 30, 2014 at the University of California – Santa Barbara.) The Chancellor of UCSB has requested the team for a lunch to recognize the importance of the project. (follow-up, from the Feb. 2015, "Task Force Information Request:" We are helping to shape the dialogue with our multisite reproducibility project and networking of key scientists combined with planning meetings and mini-symposia. Questions regarding science of the whole are being raised and discussed to advance the integration of science and spirituality.).

(ii) (Additionally, from the Feb. 2015, "Task Force Information Request:" 2015 Fetzer Franklin Fund website re-launch. This project will elevate the Fetzer Franklin Fund as a portal for scientists to help the program build fields of study in each of the goal areas. It will provide enhanced content, navigation and facilitate better networking. Already, the content from EmQm2015 is one of the top five symposium downloads in the Institute of Physics, the premier website for physics symposia publishing.)

In February 2015 Tom Beaver was asked to make a report/presentation to the Trust (Institute Trustees were invited as well, and Trustee Carolyn Brown attended) on John Fetzer's original donor intent regarding science as a key part of his spiritual legacy in the world. During the Larry Sullivan era, the Fetzer Institute ended its decades-long science effort. Going back to the 1970's while John Fetzer was still alive, science constituted over 90% of the program budget of the Foundation/Institute. And during the eras when Rob Lehman, Tom Inui and Tom Beech were president, science had remained a robust part of the Institute program effort—and then in 2004 the Fetzer Franklin science program was added to the effort in order to maintain the cutting-edge aspect of science as linked to spirituality that was so near and dear to John Fetzer. Now, in 2015, the Fetzer Franklin program was the only remaining Fetzer science effort. In order to shore up robust support for science generally, and Fetzer Franklin in particular, Beaver's

report presented (i) John Fetzer's many words regarding the link, in John's mind, between science and spirituality, and the importance of science to his mission and future legacy in the world, and (ii) the annual levels of Fetzer funding for science going all the way back to 1983-84 (when the Foundation/Institute was fully funded by Fetzer upon the sales of his many business interests). Upon watching the presentation, some of the Trustees commented that they more fully realized the key importance of science to John Fetzer and to Fetzer in the future. The full presentation made by Beaver is in the appendix [see Appendix [18]: 2-3-15 Donor Intent re Science and Spirituality]; one significant quote from the presentation is as follows:

" ... in 1986, John gave the statement which I put on the slide regarding Donor Intent in, "A Talk With John Fetzer." He was asked, what does his interest in subtle energies -- that John called "energies beyond the spectrum" -- have to do with science and religion and spirituality? John answered: *"I think one of the ultimate goals of the Foundation is just exactly that -- the merging of science with what I prefer to call 'Infinite Energy'."*

Staff/Public “New Trust” Programs from 2011-2014.

As noted above, the Memorial Trust delivered a series of experiential “Public Programs” for Fetzer staff and invited members of the public. Programs in this period included:

- June 2011: Stan Grof, Ph.D. facilitated another two-day experiential workshop consisting of practice sessions of “Holotropic Breathwork.”
- April 2012: Richard Miller, Ph.D. presented a two-day meditation workshop on Yoga Nidra (a form of near-sleep-meditation), which he calls “iRest” (for Integrative Restoration).
- January 2014. Jonathan Young Ph.D. (UC Santa Barbara) presented a two-day workshop presenting the story of The Wizard of Oz in a spiritual/symbolical, ‘hero’s journey’ context.
- May 2014. A two-day experiential Centering Prayer workshop was presented by Rev. Cynthia Bourgeault, Ph.D.
- 2015 (in the planning stages): a multi-day workshop on A Course in Miracles, facilitated by Robert Rosenthal MD, a teacher of The Course.

The Larry Sullivan Era at the Fetzer Institute, 2010-2013

Summer 2012: The Fetzer Institute’s Global Gathering. The major impetus of Larry Sullivan’s tenure (2010-2013) as Institute President was the formation of Fetzer Advisory Committees (FACS) which would bring forth “exemplars of Love and Forgiveness” in each of several different work and vocation domains. This process had a time-specific focal point of a week-long “Fetzer Global Gathering” in Assisi, Italy in September of 2012. The Global Gathering was subsequently held with seven hundred attendees from all over the world. The Memorial Trustees all attended the Global Gathering event.

February 2013. The Trust Retreat in Santa Cruz, with one day of joint retreat with the Institute Board. Coming out of concern that with the Global Gathering and FACS, President Larry Sullivan was moving away from Fetzer's long-standing focus on personal inner transformation as the basis of spirituality, the retreat's discussions brought a renewed Board emphasis on the central role of the 2002 Fetzer Guiding Purpose in future mission planning for the Institute.

The September 2013 "Program History Overview" of the John E. Fetzer Institute reflected a similar concern regarding 'mission drift' during Larry Sullivan's presidency, stating, "Although the spiritual journey and supporting pioneering research were central to John Fetzer's vision for the Institute, from 2010-2013 the Memorial Trust (through the work of the Fetzer-Franklin Fund) was the sole funder of scientific research. And although contemplative practice was offered at the FAC meetings and Global Gathering, there was less attention focused on the centrality of spirituality to the Institute during this period as well."

As a culmination of this process, in June of 2013 Larry Sullivan was terminated as Institute president.

In September 2013, Institute Board Trustee (since November 2011) Bob Boisture was selected by the Institute Board as Institute President. Bob's Washington D.C. law firm had been frequently working for the Institute going back to 1991, and Bob had been an Institute Trustee since 2012. In order to move the Institute back closer to the vision of the Institute Guiding Purpose (written in December, 2002 and stated earlier in this report), Bob instituted an ongoing series of Wednesday morning "community of Freedom" gatherings for the Fetzer staff (many of whom were brought in during the Larry Sullivan tenure) to review and renew the spiritual underpinnings of the Institute.

VIII. The Institute Board and the Trust's discussions and actions regarding the 2020 'ending' of the Memorial Trust.

2014 was a year of transitions for both the Fetzer Institute and the Memorial Trust:

- Bob Boisture was hired as Institute President.
- Janis Claflin (Trustee since 1987) agreed to leave the Institute Board, and Bruce Fetzer (Memorial Trust President, and Fetzer Institute employee and/or Trustee since 1983) agreed to take a three-year leave of absence from the Institute Board.
- Robert Lehman left the Memorial Trust board. Memorial Trustee Lou Leeburg was elected by the Memorial Trustees to replace Lehman as Chairman of the Memorial Trust.
- Jeremy Waletzky was elected Treasurer to replace Lou Leeburg.

In February of 2015, the Institute Board notified the Memorial Trust that it was entering into discussions regarding whether to make a decision on declaring that the Trust would not again be extended at the end of 2020.

On March 3, 2015, the Institute Board sent the Memorial Trust a memo entitled, "Discussion Framework for March 17, 2015 Joint Board Discussion of Whether the Memorial Trust Should be Extended Beyond 2020." ([see Appendix \(19\) A. Discussion Framework for Discussion of Extension of the Memorial Trust-to MTrust 3-3-15](#)) Selections from the Sections of the memo are as copied, as follows:

Rationale One: Spiritual Identity and Legacy

- Does the Trust's potential contribution to strengthening the Institute's grounding in its spiritual identity constitute a compelling rationale for extending the Trust beyond 2020?
- Does the Trust's potential contribution to documenting, interpreting, and preserving John Fetzer's legacy constitute a compelling rationale for extending the Trust beyond 2020?

Rationale Two: Financial and Administrative Benefits

- Does the current structure's lower mandatory payout rate constitute a compelling rationale for extending the Trust beyond 2020?
- Does the ability of the Trust to manage its investments independent of the Institute constitute a compelling rationale for extending the Trust beyond 2020?
- Does the Trust's greater capacity to make grants constitute a compelling rationale for extending the Trust beyond 2020?

Rationale Three: Fetzer Science

- Are there continuing benefits to conducting the Fetzer-Franklin science program through the Trust, and, if so, do these benefits constitute a compelling rationale for extending the Trust beyond 2020?

On March 8, 2015, the Trust responded with a memo entitled, "RE: March 3 draft of discussion framework." **((20) B. MT discussion framework input 3-8-15)**

The memo offered four fundamental questions to discuss (copied, as follows):

- 1 What are the current benefits of the Trust, independent of the Trust personnel?
- 2 What are potential future uses, and benefits of the Trust?
- 3 What are the implicit benefits of the Trust as a separate entity from the Institute?
- 4 How could a whole science program be permanently built to explore and advance our purpose?

And this response memo addressed the specific questions of the Institute's March 3rd memo as well. Selections are copied, as follows:

Spiritual identity

"Does the Trust's unique tension between independence and accountability potentially contribute to strengthening the Institute's grounding in its spiritual identity past 2020?"

John Fetzer legacy

"Would sharing legacy responsibilities within the Trust as an independent, but accountable entity past 2020 elevate the importance of maintaining the founding legacy?"

Mandatory payout rate

The fact that reducing the spending rate increases total spending in the long term is a concept that is hard to understand. We attempted it in our March 6 response but are open to ways to convey that.

Fetzer science

- How is Fetzer going to keep the legacy of whole science alive and relevant in the long term?
- What is the basis for and proposed structure of a broad science program that includes initiatives of both the Institute and Trust?
- What is the role of the Fetzer Franklin Fund in future Fetzer science programs?

On March 11, The Institute Board sent the Memorial Trust a memo in preparation for a March 17 joint board discussion of the issue. [see [Appendix \(21\) C](#).

[Carlson+Memo+to+MemTrustees 3-17-15.v-1](#)] Selections from the memo are as follows:

- Future membership of the Memorial Trust Board – Would a new Board(s) composed of individuals not known to John Fetzer be able to fulfill the original purpose of the Trust?
- Future uncertainties – Given that we can't predict future conditions and the potential for drift, is there a role for the Trust as a buffer past 2020?
- Financial – The question of long-term maintenance of the endowment in relation to current social needs, costs and opportunities.
- Legacy – There is a need to articulate a vision for legacy activity past 2020. Do we have one yet, and if so, how would the activities be carried out, and by whom?
- Science – Regardless of the 2020 decision, there is a critical need for Fetzer, Inc. to grapple with the role of Fetzer science in the future. This involves several levels.
 - How much science?
 - What kind of science?
 - How will it be organized and staffed?
 - Like spiritual identity, protection from drift.
- Question – Are there significant advantages to conducting some or all of the Fetzer science program through the Memorial Trust that would be lost if the Trust is not extended?

As part of the March 17 joint-board discussion it was stated that during 2014 joint-board discussions on "Spiritual Identity," Memorial Trustee input on this Spiritual Identity issue—particularly on the importance of avoiding a dualistic vision of spirituality—had created "anxiety" for the Institute management.

After the March 17 joint board discussion, on March 25 Institute Board Chairman Rob Lehman sent the Memorial Trust a memo entitled, RE: Memorial Trust Discussion," [see [Appendix \(22\) D. MEMORANDUM+to+Memorial+Trust+Trustees_3+25+2015](#)] stating (selections from the memo are copied as follows:)

- The Institute Board is requesting that the Trust develop two papers that will assist us

in both the first and second stages of this planning process:

-- Models for Memorial Trust Endowment Merger: ... the Institute would like to invite Bruce Fetzer and Lou to prepare an option paper on the pros and cons of merging the Memorial Trust endowment into the Institute endowment.

-- Science & The New Story: The Institute would like to begin a joint planning process with the Trust and Fetzer-Franklin Fund to explore, through a series of meetings and papers, the role of science in the emerging cultural narrative.

On April 2, 2015, Trust Chairman Lou Leeburg responded to this March 25 memo with a memo entitled, "RE: March 25 letter." [see Appendix (23) E. (final)

MT+joint+planning+re+3+25+RL+memo+(1)]. Selections from the memo are copied as follows:

-- Regarding science and the new story, the Trust will engage in a joint planning process on the role of science in the emerging cultural narrative, focused on the question: "how science can help build the spiritual foundations of a more loving world". The process will start with a synthesis paper that joins the new spiritual story with a new science. ... It will be delivered by May 31, as a starting point for interactions with Jan and Bruce as mutually needed.

-- Regarding portfolio management, the combined investment teams freely exchange ideas, information and resources to benefit the whole. The Trust portfolio would continue to be operated as is until the beginning of 2020. At the beginning of 2020, should the Institute elect to merge the Trust endowment with the Institute, the combined investment teams would work on a revised asset allocation for the combined endowment, followed by a review of managers for appropriate fit. The portfolios could then be consolidated on 12/31/2020.

-- The benefits of extending the Trust include legacy, science, and financial considerations. They are summarized as: legacy checks and balances, sustaining successful science initiatives in perpetuity, ability to form strategic partnerships at the program level, lower combined payout, lower combined average excise tax, potential for flexibility in grant making, potential to lower overhead costs.

June 15, 2015: The Institute Board Formally Signals the 2020 Termination of the Memorial Trust

On June 8, 2015 the Institute Trustees adopted the following resolution:

Be it resolved by the Board of Trustees of the John E. Fetzer Institute
that the John E. Fetzer Memorial Trust shall not be extended beyond
the expiration of its current term on December 31, 2020...

[see Appendix (24): FINAL JEFI Resolution not to extend the term of the MT, and (25)
JEFI Reasons Given not to extend the term of the MT]

The Institute resolution further stated the desire to create joint committees with the Memorial Trust to immediately begin planning the transition. The Memorial Trust, however, stated its commitment to not triggering the Trust becoming a ‘controlled organization’ situation under IRS rules—which would cause the automatic and immediate termination of the Trust—and therefore declined the immediate creation of such joint committees, until outside legal advice could be sought on the matter.

The Final Years, 2015-2020

Starting in 2014, the Trust board proactively deliberated on its fiduciary duty to complete the purpose of the Trust. They collectively focused on the question, “Looking back from 2020, what would have been accomplished to complete the purpose of the Trust without regrets?” Over a series of dialogues, the board identified priorities and projects which were drafted into a plan.

2020 plan

The 2020 plan was first drafted in 2014 and updated each year pursuant to board discussion. Its sections included the vision of John Fetzer, the mission of the Trust and how that set the context for the Fetzer Franklin relational science and legacy program. It outlined the science program mission, strategy and process to help build fields of study that explored the frontiers of science and spirituality. The plan also outlined the legacy initiatives of the Trust. John Fetzer devoted most of the Fetzer Foundation’s program budget to science in the 1980s, and the Trust continued that tradition.

A copy of the 2020 plan from 2/20/17 has been attached as appendix 26

Statement of Donor Intent

One of the most important duties of the Trust was to try and condense the founder’s intent into a statement. The Trust board met in retreat for two consecutive years. Each time, an outside facilitator engaged the board in the inner practices of meditation, journaling, dialogue and drafting. There was no intent to replace the Guiding Purpose, but that statement alone didn’t capture the founder’s intent to prioritize science as it relates to spirit. The process culminated in a statement about the unique role of the Trust to position its work at the intersection of science and spirituality. The resulting statement was:

“To inquire into the interconnectedness between science and spirituality for the transformation of self and society.”

This statement was used by the Trust to guide its work until the end of 2020.

Johnson Center for Philanthropy

The Johnson Center for Philanthropy was retained to audit the legacy plan for the Trust and advise on the integration of legacy into the Institute. They conducted a survey of non-profit foundations and spiritual communities and observed that legacy dynamically exists in the context of the larger community being served, and not as a static, sequestered repository of files. For example, dynamic legacy programs were needed to embody legacy in the world, as well as the Institute to better ensure the continuity of

legacy. They further identified best practices for outreach initiatives. Outreach includes dissemination of materials and educating both internal as well as external audiences. Their audit of the Trust's legacy plan concluded that it was comprehensive. The missing component was that there should be a vibrant proactive joint committee of the Institute and Trust to integrate materials and legacy into the Institute. While the Trust was willing, this never happened.

Legacy Initiatives of the 2020 Plan

The Trust's legacy program charted numerous programs.

1. Document John E. Fetzer's spiritual and scientific search.

This initiative captured the breadth and depth of John Fetzer's spiritual search.

This project was comprehensive. It included an in-depth review and cross referencing of John Fetzer's mystical search and collecting as many materials as we could get access to. Substantial numbers of source documents still reside in the Institute's archives.

2. Creating context about John E. Fetzer's search.

This comprehensive initiative deepened understanding and clarified John Fetzer's intent for future generations. It included oral histories, commissioned essays, trustee essays, channelings with John Fetzer present, and key interpretations of John Fetzer. A major accomplishment included the publication of a biography about "John Fetzer and the Quest for the New Age". The award-winning publication chronicles John Fetzer's lifelong spiritual search, its impact on his worldview, and is told in the context of the metaphysical movements of his time. <https://www.wsupress.wayne.edu/books/detail/john-e-fetzer-and-quest-new-age>

3. Trust's archive.

A library tool to house digital collections was created, using open source software to help ensure its continuity. This tool has been populated with John Fetzer's writings in addition to over four hundred files from the first two legacy initiatives above. This library was then cloned to ensure that the digital library was hosted in ten different locations, to help preserve its perpetual existence. The Trust took these steps for two reasons. Importantly, this helped to spread legacy into the world. We received feedback from the public that they had been inspired and validated in having permission to conduct their own spiritual search. Secondly, clones were produced because some materials related to John Fetzer's spiritual legacy had been intentionally destroyed in the past. Having multiple copies may reduce that risk in the future.

4. Integrating legacy into the Institute - *The term of the Memorial Trust will likely expire without any integration of materials into the Institute, short of transferring files.*

5. Legacy Outreach - The legacy outreach initiatives were centered around Trust goals to distribute the biography of John E. Fetzer widely, host copies of materials about John E. Fetzer's search, and continue the essence of legacy in the world. Specific goals of the legacy outreach plan are listed with brief results.
 - a. Support the distribution of John Fetzer's book "In search of the new age". Over 25,000 copies had been distributed by the Trust.
 - b. The Trust initiated a program to create an app to assist seekers in following a spiritual path of their own choosing. The portal frame was "whatever you seek is a question away". It would have harnessed the power of artificial intelligence to invite inquiry from participants, be owned by external decentralized communities, and have had hundreds of partners. The Trust was excited about the non-prescriptive approach but terminated the project due to time constraints.
 - c. Engaged organizations to help embody the essence of John E. Fetzer's legacy.
 - i. Spiritual Seekers created a community of partners serving the larger spiritual call to help transform the planet by loving action. The group convened three times per year, for six-years. It inspired external successes by only funding the gatherings themselves. One participant reformed an internationally acclaimed business college to organize his executive team around principles of love. One large entrepreneur launched large cultural training programs with the vision of helping employees wake up to and engage their whole selves. Two participants received \$1 million in funding each from the Fetzer Institute for their initiatives on funding spiritual education in K-12 kids. Multiple partners became resources for each other on projects outside of Spiritual Seekers.
 - ii. Freemasonry helped to create a display of John Fetzer in the Grand Rapids, MI Masonic Museum, film the consecration of the first US based women's Freemasonry Lodge, and create a curriculum to deepen the Heart of Masonic Ritual.
 - d. Produced and marketed a feature documentary on Dr. David Bohm called "Infinite Potential: The Life and Ideas of David Bohm". David Bohm developed a theory of implicate order about the connection between all things. Bohm was a physicist, philosopher and embodied the ideas of John Fetzer about the interconnection between science and spirituality. As of this writing, a feature documentary of 110 minutes has been added to the digital library, but the marketing an outreach for the film is just starting. Post 2020, Imagine Films (the film and IP owner) will need to contract with outside agencies to continue this work.

- e. The Trust's core legacy outreach program helped partners to continue the essence of legacy. Each legacy partner materially assisted in distributing the Fetzer biography, hosted a copy of the digital library, and expanded their operations to extend legacy into the world. Six legacy institutions had been preselected by the Trust because John Fetzer directly interacted with them, or their concepts. These organizations are:
 - i. Foundation for Inner Peace, publisher of A Course in Materials which John Fetzer carefully studied.
 - ii. ARE Edgar Cayce Foundation, which John Fetzer personally attended the ARE clinic.
 - iii. David Lynch Foundation (USA instructor for TM) which John Fetzer personally interacted with the Maharishi in setting up a radio station.
 - iv. Theosophical Society, which John Fetzer's personal library included numerous key texts, and he integrated the Great Invocation into his spiritual study groups.
 - v. HeartMath, which John Fetzer funded with a Pioneer grant in the 80s. The organization was formally created in 1991, but the concept of technology to measure heart rate coherence as a spiritual development tool was central to John Fetzer's vision of integrating science and spirituality.
 - vi. iRest Yoga Nidra meditation, which conducted research on Eastern Yoga to replicate inner practice routines in controlling stress, anxiety and PTSD, among other health issues.
 - vii. Each of these six legacy partner organizations received direct support and worked with the Trust and its advisors to materially upgrade their technology infrastructure, marketing and fundraising capability in order to expand their service into the world. These partners have a collective audience of millions. Through this reach, the core legacy of helping others to wake up, so that the world is transformed by love, has a greater chance to survive past the life of the Trust.

Science Initiatives

The Fetzer Franklin Fund has been uniquely productive on the world stage. Its mission: "explore the frontiers of scientific knowledge and to advance breakthroughs towards scientific views of reality that are integrated and relational. In conducting its program of open exploration, the Fetzer Franklin Fund focuses on foundational questions at the frontiers of physics, biology, and consciousness research. In addition, the Fund supports work that re-examines the foundations of science, including scientific methodologies for both conventional and frontier research."

The primary strategy of the Fetzer Franklin Fund has been to

“advance alternative questions into the mainstream in compelling ways that attract interest and funding.”

The effort was led by Jan Walleczek, Bruce Fetzer with support from Jimyo Ferworn. The results produced by the Fetzer Franklin Fund team have dramatically exceeded any program in the history of the Fetzer Memorial Trust and have made a positive impact in mainstream science. The accomplishments of the Fund are evidenced by its hundreds of peer reviewed publications posted on its website at <https://www.fetzer-franklin-fund.org/>. A bibliography of Fetzer Franklin funded science publications from 2006-2019 that specifically credits the Fetzer Memorial Trust included 148 publications, including 92 in the last three years alone! Between 2017-2019 there were 74 papers. 30% of the papers appeared in high impact science journals as follows: 2 in PNAS, 5 in Nature, 10 in Physics Reviews Letters, 4 in Frontiers of Psychology. A more comprehensive bibliography for Fetzer Franklin Fund inspired work supports the fact that over 500 papers, presentations and posters have been produced! In the nine years from 7/1/11-4/30/20 a total of \$25 million was funded by the Trust for Fetzer Franklin science. In contrast, hundreds of billions are spent annually in the world for science. Given the modest funding by the Trust, its amazing that breakthroughs were achieved in the following areas:

- 1 Relational Reality – the concept of the interconnection of all things at the quantum level now exists within mainstream physics academies in the world.
- 2 Metascience – the scientific study of the scientific method is a high priority for most major funding institutions in the world.
- 3 Advanced Protocols to study anomalous phenomena are becoming accepted. This could present an opportunity to advance mainstream investigation of extreme possibilities in the area of psi and subtle energy research. Psi, energy medicine, and subtle energy were dominant interests of John Fetzer. These revolutionary advanced protocols could help discern real effects which would catalyze substantial interest in these fields.

External funding for the period 7/1/11-4/30/20 is shown below.

56001 Fetzer Franklin Program Fund	
56002 D 28 - Website Development	28,850
56203 D 21 - Epperson University Enterprises Consciousness	245,000
56204 D 25 - Walach Viadrina European U Quantum Information	155,000
56205 D 32 - Emerg. Quantum Mech Symposium	222,940
56206 D 34 - Epperson University Enterprises Relational Realist Formalism	195,688
56207 D 38 - Von Stillfried U of Trier Complementarity of Physics & Consciousness	204,025
56209 D 46 - Science Writer's Workshop - Musser	25,000
56210 D 47 - Flack Hiley UCL Bohmian Quantum Experiment	666,874
56211 D 48 - EmQM15 Symposium	240,805
56212 D 53 - Quantum Holism - Chapham Univ.	450,000
56213 D 60 - EmQM17 Symposium	534,232
56214 D 61 - UCL Bohmian Quantum Extension	365,442
56215 D 62 - U Of Toronto - A.Steinberg	835,845
56216 D 64 - FQXi- FFF Strategic Partnership	1,720,000
56217 D 67 - Leifer -Nature of Quantum Reality	239,950
56218 D 68 - Tollaksen, Aharonov - Chapman Phase II	535,000

56219 D 69 - UCL Flack Hiley Bohmian Quantum Potential	608,044
56221 D 71 - C. Fuchs Post-Doc Fellowship	169,300
56222 D 72 - T. van Nieuwenhuizen Doct Fellowship	113,063
56223 D 73 - FQXi - FFF Strat. Partnership Addendum	1,000,000
56224 D 74 - FQXi - FFF Strategic Partnership AIC	2,165,000
56225 D 75 - EmQM19 Symposium	49,898
56226 D 76 - Free Will Conference	389,599
56228 D 81 - S Hossenfelder Frankfurt Inst for Adv Stud	87,200
56229 D 82 - FQXi - FFF AIC - Consciousness	1,870,000
56230 D 83 - Helsinki Conference	135,000
56412 D 15 - Holroyd NIMH MEG consciousness	2,200
56414 D 18 - Vodyanov Auburn U. Bonghan	26,430
56416 D 23 - Lab Equipment	11,382
56417 D 26 - Jensen NIS Labs Pleomorphic Microbes	151,804
56418 D 27 - Selz Cielo Institute Human Constituent Cell Consciousness	55,876
56419 D 33 - Selz Cielo Institute Human Constituent Cell Consciousness - Year 3	55,438
56420 D 37 - Jensen NIS Labs Pleomorphic Microbes	33,000
56421 D 45 - Magnetic Sensing Hand & heart	549,608
56422 D 58 - UCSD Extension Magnetic Hand	50,000
56602 D 14 - Jacob Tel Aviv water memory	36,017
56603 D 19 - Radin IONS double slit	20,000
56605 D 29 - Radin IONS Human Intention Double Slit	61,475
56606 D 39 - Vieten Ions Meditation Research	20,000
56607 D 40 - Cho NUS Brain to Brain Synchronization	45,000
56608 D 42 - Vieten IONS Meditation Research part 2	20,000
56609 D 51 - Testing Methodology Nonlocal Consciousness Studies	156,135
56610 D 54 - IONS - Future of Meditation Research III	50,000
56611 D 59 - Brown U Brewer Meditation and Neurofeedback	119,311
56612 D 63 Consciousness Wkshop - Parmenides Inst	161,795
56613 D 66 - Brown U. - Brewer - Extension Meditation & Neurofeedback	430,600
56800 D 30 - Univers of CA - Decline Effect Symposium	119,168
56801 D 36 - Decline Effect Multi Lab Study	1,567,308
56802 D 52 - Maximizing Scientific Integrity Conference	86,735
56803 D 56 - Metascience Symposium	656,148
56804 D 65 - Decline Effect Multi Site Extension	1,031,437
56805 D 77 - AMP Adv Method Protocol	3,777
56806 D 80 - Decline Effect Multi Site Post Study	258,038
56900 D84 - Publications	3,580
Total 56001 Fetzer Franklin Program Fund	<u>19,034,016</u>
Total 57000 Fetzer Pioneers Fund	<u>873,700</u>
Total 70100 Fetzer Franklin Consultants	<u>2,067,000</u>

The schedule above does not include costs for internal personnel.

The final years of the Memorial Trust have focused on completing active programs in a way that better ensures their continuation without additional funding. Its hoped that John Fetzer's notions about spirituality and spiritual transformation of human consciousness will continue in the world.

Financial Contribution of the Memorial Trust

From the Trust's inception in 1991 through December 31, 2019 the Trust, through its personnel and structure generated excess returns to the benefit of the Fetzer Institute.

The Trust started with \$32 million in 1991. From its inception through 12/31/19, it paid out \$133 million and had a \$108 million fund balance. The combined payout and residual created an astonishing multiple of \$241 million to \$32 million, or multiple of 7.5

to one. This outsized result was created by superior investment results, as well at adroit planning. Key personnel included Bruce Fetzer, Mike Gergely and Lou Leeburg, with added management by Jimyo Ferworn.

Excess financial value exceeding \$130 million was added from the sources below. The calculations of excess portfolio value, as well as the calculation of the present value was taken from the Cambridge Advisors report, who had been independently commissioned by the Trust to evaluate performance over the period of the Trust.

1. \$102 million estate taxation

When John Fetzer died, his revocable trust was unincorporated. As a result, it could have owed taxes of \$16 million, representing half of the trust estate. This issue was skillfully averted, allowing the Memorial Trust to incorporate tax free. The endowment had since compounded at 6.7%/year. The original \$16 million would have been worth \$ 102 million by 12/31/19.

2. \$20 million private real estate

All three private real estate holdings in the estate had serious issues. The Florida apartments were in a lawsuit, a Canadian building was in bankruptcy encumbering the Trust portfolio, and a New York City subsidized housing tower was seriously insolvent. All three projects were profitably worked out, adding a minimum of \$20 million excess return to the endowment.

3. \$10 million excess return

Skillful endowment management resulted in the Trust endowment beating the Cambridge endowment universe by over \$10 million during the life of the Trust.

4. \$2 million estimated excise tax savings

The Trust personnel created proprietary financial model to manage the cash payout so that excise taxes were reduced from 2% to 1% on net investment income over the life of the Trust. This result saved over \$2 million in excise taxes that would have otherwise had to be paid to the US government during the life of the Trust.

5. Increasing the value of the combined endowment by making grants to the Institute. More than \$150 million will have been paid from the Trust to the Institute during the life of the Trust. All payments will go to corpus, rather than having to pay them out. The result is that the Institute added these gifts from the Trust to their own corpus, rather than having to pay them out. As a result, the corpus of the Institute will be \$150 million larger because of the Trust. As a result, the programs of the Institute will be at least \$7.5 million per year greater, forever.

6. Scientific programs were carefully managed to avoid millions in overhead.

Postscript

As the December 31, 2020 ending of the Memorial Trust gradually approaches, the ongoing legacy questions for Fetzer could be:

- Can the donor intent of John E. Fetzer remain an overriding philosophical ‘guiding light’ for the Fetzer Institute as a philosophically-driven organization?
- How can the wishes of John Fetzer possibly be honored, institutionalized and implemented for the multi-century spiritual mission he felt he was involved in for the benefit of mankind?
- What basic knowledge about John Fetzer’s live and vision needs to be preserved so that Trustees, staff and key partners never lose sight of the founding vision?
- What are the threshold levels of spiritual practice do Trustees, staff and key partners need to embody to also “be the work”, while “doing the work”?
- How can we ensure that the scientific process as well as substantial funding of science programs remain priorities in a complimentary search for truth?
- What other questions are essential in preserving legacy?